THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

"After Labor Cometh Rest."

BY E. M. DAVIS-GRANT.

Weary, oh, so very weary,
With the labors of the day,
All my trials and vexations
Mocking, stand in bold array.

Even try to hide my Saviour,
For the flesh is very weak;
Hark! He bids them each one vanish;
Oh, how sweet to hear Him speak.

Rest, O rest, my weary lov'd one,
Lean thy aching head on Me;
I was tempted, tired and weary,
I can sympathize with thee.

Nay! thou needst not even tell Me;
I have watched thee every hour;
Helped thee when the cross was heavy;
Rest! I hold thee, and My power

Evermore will shield and guard thee;
I will smooth the rugged way,
Lead thee to the living waters,
To the land of perfect day.

Notes.

WHOSO judges harshly is sure to judge amiss.—*C. G. Rossetti.*

WHO frowns at others' feasts had better bide away.—*Sir Philip Sidney.*

TEMPORAL things more ravish in the expectation than in fruition; but things eternal more in the fruition than expectation.—*Saint Augustine.*

How restful the services of God's house in the heat of summer, if the church be cool, the hymns sweet and well sung, the lessons and prayers brief and simple, and the sermon fresh, lively, not too long, nor vociferous. The twilight services in England might well be imitated in many places. There they begin the second service at six o'clock. All is over at 7.30—unless a prayer-meeting be held for those who wish to stay. A five o'clock tea makes this possible, and the heat coming from gas or lamps is avoided. English summer twilight is longer than ours; but till 7.15 it would be light enough here for some weeks to come. To such a service how appropriate a hymn of the character of

"Softly now the light of day
Fades upon our sight away."

—*Christian Advocate.*

INTO many a human heart there enters at certain times a disquieting conviction that all is not as it should be in that secret habitation. Hidden away in remote corners are lurking cobwebs of distrust and unbelief and unconfessed sin and many forms of spiritual uncleanliness. It matters but little that Sabbath after Sabbath the Gospel is preached in the hearing of such a one; it does not serve to purify and cleanse the head merely to go up to the house of God and listen to the preached Word, important as it is. What is needed is to fling wide the shutters of the soul, and let the searching light of God's law enter, with all the cleansing influences induced by conviction of sin and a realizing sense of the need of renovation. What if the conscious heart shrinks from the process? There is to come a time when everything hidden is to be made known, when all the motives and deeds of our lives are to stand out in the revealing light of a day of judgment, and what if the chambers of the soul are found unswept and ungarnished in that trying day? Ought we not to look well to the condition of these hidden apartments, and invite the constant stay of the Spirit of God, that in our hearts there may be hidden away nothing unwholesome or unclean?—*Golden Rule.*

Communications.

For The Messenger.

A Candid Criticism.

In the July number of the *Reformed Quarterly Review* the Rev. Walter E. Krebs, of Littlestown, Pa., assails, what he pleases to term, the prevalent belief and teaching in regard to the immediate destination of the soul after death. He finds fault with the first lesson in theology, taught by the mother to her infant child: "If you be a good child, you will go (up) to heaven when you die; but if you be bad you will go (down) to the bad place." The *up* and the *down* hardly belong to maternal teaching; but by their mention a foundation is laid, on physical grounds, for an objection to the maternal lesson. The prominent doctrine of the Article is, as I gather it: that at death the souls of believers do not go to heaven, and that at death the souls of the impenitent and unbelievers are not cast into hell. On page 309 the writer says: "There is no instance in the Holy Scriptures of any one dying and going to hell." On page 313 he further says that, "entrance into either (heaven or hell), whether regarded as place or state, is not predicated of any one until after the second coming of Christ;" and adds, "If this, then, is the temper and teaching of the only rule of faith and practice, why should Christian people make so much of heaven and hell in their talk, their thinking, and their feeling?"

It is not my purpose to discuss these questions with the writer in the *Reformed Quarterly Review;* nor to insist that the learned editors of the *Review* are in any way responsible for the peculiar notions of the Rev. Krebs, but rather to dissent from the levity with which these serious and solemn questions are discussed, and to present, briefly, the teaching of two of the most noted Church STANDARDS on this subject, viz.:

Heidelberg Catechism: *Question* 46, "How dost thou understand these words, He ascended into heaven? *Answer*, That Christ in sight of His disciples was taken up from the earth into heaven, and that He continues there, for our interest, until He comes again to judge the quick and the dead." *Question* 47, What comfort doth the resurrection of the body afford thee? *Answer*, "That not only my soul, after this life, shall be IMMEDIATELY taken up to Christ, its head, but also that this body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ."

Westminster Confession of Faith: *Question* 86, "What is the Communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?" *Answer*, The communion in glory with Christ, which the members of the invisible Church enjoy, *immediately* after death, is in that their souls are then made perfect in holiness and received into the highest heavens, where they behold the face of God in light and glory: waiting for the full redemption of their bodies, which even in death continue united to Christ and rest in their graves as in their beds, till at the last day they be again united to their souls. Whereas the souls of the wicked are, at their death, cast into hell, where they remain in torments and utter darkness, and their bodies kept in graves, as in prisons, until the resurrection and judgment of the great day." On page 165 of the above Presbyterian Confession this further observation is added: "Besides these two places for souls separated from their bodies the Scripture acknowledgeth none."

In view of the teaching of the Churches embodied in these venerable symbols, where is the ground for surprise that such views are taught, held, preached, and believed; and, consistently with candor and truth, how shall we account for the startling assertion of the writer, that there is nothing in the book of nature, or in the Scriptures, to sustain the doctrine taught by the mother and embodied in these symbols? Every lawyer bows with deference to the decisions of the Court in which he practices, and especially to the decisions of the Supreme Court. These venerable symbols embody the determinations of the Ecclesiastical Courts in relation to these important questions, which project themselves into the ages to come, and if questioned at all it should be with the most deferential respect. Even Cæsar, great as he was and all-powerful as he was at Rome, standing in the Roman Senate, said, "Surely our ancestors were superior to us in virtue and wisdom, who, out of such slender means, erected so great an empire which we with difficulty uphold." The same kind of deference is due to the illustrious Church Fathers who founded the Reformation, and left as a precious legacy to that branch of the Church which they represented these imperishable symbols of the truth as embodied in the Scriptures. If any one wants to fall out of the ranks, let him. *Unser Gott ist ein feste Berg"* and will take care of the retribution. Either Christianity is everything, or it is nothing. It is either the Supreme Good or rank folly. In the face of all opposition and in spite of all repugnance of the human heart to the "Kingdom of Heaven," it has progressed from age to age ever expanding, and yet never weakened nor endangered by expansion, until at the close of the nineteenth century its voice is heard in every land and in every language, proclaiming the "Good tidings of great joy to all people."

Human effort and human energy are fitful and sporadic; the energising power of the Gospel [illegible] through all the ages without any sign of exhaustion or change of purpose, and whether we accept its Divine mission or not, there it stands visible as the sun at noon-day, full high above the din and turmoil of worldly ambition, like the Apocalyptic Angel "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Here is a fire on the altar, lit by the eternal Light, infinitely more sacred than any vestal fire; on those who minister at the Altar the responsibility rests of preserving it from any intermixture of strange fire.

HARRISON P. LAIRD.

Greensburg, Pa., July 12, 1887.

For the Messenger.

The Directory of Worship.

The Reformed Church has certainly great reason to congratulate itself, and to be grateful to God, that after so long a struggle, it has now been able to adopt a Directory of Worship so well adapted to supply its need.

We regard the adoption of that book as a glorious triumph in the things that make for peace, and as a consummation long devoutly prayed for by every loyal child of the Church. And now that we have reached the happy consummation, it behooves every minister and member of the Church to accept it, in good faith, as a gift of God, and to give force to its adoption by using the Directory as a guide in our worship especially at the family altar, and in the sanctuary. The terms, in which its adoption was declared by the General Synod, clearly indicate that this is now "*the ordinance*" of the Church, to the exclusion of all other liturgies, which may have been used, either constitutionally, or by permission, in the past. The Eastern and Western Orders of Worship were never adopted, but only permitted to be used tentatively, by those who preferred them until a liturgy could be compiled and adopted that might suit the wants and the wishes of the whole church. This, doubtless, was the understanding when such permission was granted. But now that the Directory has been constitutionally adopted, it follows that all other liturgies, however good in themselves, no matter what their standing was before, are ruled out, and can no longer be used as formerly, without a direct violation of the constitution of the Church, nor can any minister refuse to use this Directory, without violating his own solemn declaration and pledge, made when he signed the constitutional formula (Art. 4 of the Cons.).

A reasonable time, of course, must be allowed to introduce the book among our people. It would be impossible for all to use it immediately, since there are not copies enough in existence for the purpose. What we mean is, that all are bound to introduce it as rapidly into our families and churches, as is practicable. The editor of the *Christian World*, it seems to us, has taken the right view of this question, and it is hoped that all our ministers, whatever their doubts or scruples, may have grace enough to see the matter in its true light, and fall in with the action of the majority of the Classes and action of the General Synod, which, it was believed, was unanimous. We ought to be governed by our own pledge and the expressed wish of the Church, and not by our individual prejudices, in so solemn and important a matter.

It might be easy enough to find fault with this book. Imperfection characterizes all works of men. But there is nothing in this liturgy contrary to the spirit, or the doctrines, or the cultus of the Reformed Church. And therefore, while some verbal changes might be made to advantage, and perhaps the address to parents in the form for infant baptism, might be improved so as to read more smoothly and flowingly, &c., &c., yet there are no difficulties in the book sufficiently serious to justify any minister in ignoring or setting it aside. The members of the Committee who compiled it, felt more keenly than any of us, that it did not contain *all* the excellencies that a perfect liturgy ought to possess. Nor did they think it free from all defects. But they gave us the very best a committee in their peculiar circumstances could prepare, in the interest of peace and harmony, and perhaps the only thing on which the Church was prepared to unite and adopt. Doubtless, the Eastern Order of Worship suited some of us much better than this, and the same is equally true of the Western Order of Worship. But providentially we have now a Directory which has been formally accepted both in the East and in the West, and adopted by the Classes and the General Synod; and one which all of us can use without violence to our consciences. And therefore, whatever I, or any other minister, may individually *prefer* in the case, we are morally bound to keep in abeyance to the general preference, and to the welfare of the Church. Otherwise I might raise objections to the Catechism. For instance, it might be easy to object that the catechism fails, in question 44, to give a satisfactory explanation of the "Descent into Hades," and in question 80, that it has a polemical clause which ought not to be admitted into a confession of faith, however correct the statement might be. Or I might find fault with some clauses of the constitution, as a want of definiteness, or perhaps, as being needless, or as either too severe, or not severe enough.

But supposing these objections to be well-founded, who, on that account, would justify me in ruling out the Catechism, or the Constitution? By what right should I set the whole Catechism, or the Constitution, aside because in some minor particulars they were not agreeable to my fancy, or my taste? Certainly no one can be justified in ignoring or condemning *an ordinance* of the Church because of some real or supposed imperfection. On the same principle I might throw away the Bible itself, as a dangerous book, for there are some things in it that are not just to my taste. And I know of some people—Christian people so called—who find a good many objectionable features in that blessed book. Accordingly, some cast it aside altogether, while others make strenuous efforts to amend it, or to explain away its most obvious meaning and sense, either to gratify a whim of their own, or to make it more popular with a class of people who are unwilling to accept it as it is, or as God gave it to us. But this fact justifies no one in rejecting the Bible, or in giving it only a half-hearted reception. But it shows how impossible it is to please or satisfy the minds of all. No book can be produced by the Church to suit the tastes and prejudices of all its ministers and members.

Let us, therefore, as loyal children of the Church, accept this little book in good faith, and give it a fair and honest trial according to the wish of the Church. I have no doubt then that we shall all learn to love it, even more than we did the old ones, which some of us have used and loved for a long series of years. Perhaps such fair use may prove some of its faults are only seemingly such. And if it should prove wanting in any particular, the same authority that adopted, could also amend it. It is doubtful whether any similar ordinance ever has been, or can be, made perfect, without fair trial, and amendment from time to time of such portions as may need it. This is the best we have, or ever had, and it suits the wants, and the present condition of the Church better than any other. Let us use it in faith and charity, and in the hope that any defects which it may discover will in due time be remedied by the Church. By such proper use and improvement, if needed, we will be able to hand down to our children a Directory of Worship, suited in all respects to their need. It will be a precious legacy from their fathers, a trophy of victory, and, like the beloved Heidelberg Catechism itself, a symbol of peace, born from the midst of the strife and struggles of a *more* than thirty years war, which ended in a more solid and lasting unity than ever the Church enjoyed before.

S. Z. B.

For The Messenger.

Virginia Classis—1870-1880.

BY REV. B. R. CARNAHAN.

Mill Creek Charge. — I speak first of this charge as it was ten years ago. It has been divided, as was the Woodstock charge, and now two charges exist—Mill Creek, three congregations, Rev. Geo. A. Whitmore, pastor, and Timberville charge, two congregations, Rev. Geo. H. Martin, D. D., pastor.

I go back and from personal knowledge and experience I can speak. Ten years ago found me, a young man, without experience, standing in the bosom of a large field of labor, with a membership scattered, disheartened, and disorganized; with debts resting heavily on several churches; salary of former pastor not paid up, a charge ready to give up in despair. I may be allowed to mention what took place at the meeting of Classis, held at Lovettsville, to confirm the call extended me, and which will show you the condition of the charge. This had been one of the strong charges of Virginia Classis; but so discouraged had it become, that it called upon Classis for help to support its pastor to the extent of $50,—something I opposed, and a step I never regretted.

The officers of that charge and I had many a doleful meeting. We can look back and call to memory the struggle we had, to secure a parsonage; for young ministers of the Reformed Church will generally get married. But ten years are gone—five and a half of which were spent in Mill Creek charge. I look back at what it *was*, and I look now and see what it *is*. How great the change! Two charges, "Mill Creek" and "Timberville," with two pastors and both find plenty to do.

Debts have been removed. The parsonage purchased some eight years ago, when the field constituted one charge, has been disposed of, and with the proceeds, together with more secured since, a new parsonage has been erected in Mt. Jackson, for the use of the pastor of the Mill Creek charge, and is entirely free of debt. And, too, in this beautiful, growing, and business town—one of the most thriving on the Valley Branch of the B. & O.,—a new congregation has been organized, and there is now on foot a move to erect a house of worship for its use.

In Timberville, where now resides the

pastor, Rev. Dr. Martin, a new church has been erected and consecrated free of debt. This congregation worshiped in an old Union church, "Rader's church," which stood some three-quarters of a mile west of town. It was a big undertaking to build a church when the congregation numbered about 25, of whom about 5 were men, and none blessed with wealth; but the step was taken in faith, and crowned with success. The charge has also purchased for itself in this same village, a very good parsonage, on which they owe a very small amount. A new congregation or two will eventually be organized within the bounds of this charge. This means progress in the Reformed Church in the "Valley of Virginia."

Mt. Crawford Charge. — Rev. S. N. Callender, D. D., pastor. This charge formerly included what now constitutes Rockingham and Mt. Crawford charges, and was served by Father John C. Hensell. What a vast territory he had to travel over! About the year 1870 or 1871, Rev. Dr. Callender moved within the bounds of the charge, and after some time, by request, he took charge of two congregations, St. Michael and Mt. Crawford, as Stated Supply, and Father Hensell continued pastor of the other three, which formed the Rockingham charge. After a good many years had rolled by Dr. C. was constituted pastor, and now of the last ten years I must hasten to speak.

In this charge is found the same spirit of improvement and aggression. St. Michael's church, ten years ago, was one of the old churches of the country, very dilapidated and antiquated, owned by the Reformed and Lutherans. The Reformed congregation purchased the one-half interest held by the Lutherans, and then erected the present neat and substantial brick church, paid for it, furnished it, and had some money left in the treasury.

The aggressive movement meant the erection of a very neat frame church, "St. Mark," in Pleasant Valley, a thriving village on the railroad, five miles south of Harrisonburg, which was consecrated in May '86, free of debt, and in August a new and very promising congregation, numbering some 30 members, was organized.

The church at Mt. Crawford bears the marks and shows the signs of internal improvements, viz. frescoed, new pulpit, reading-desk, chairs, &c., while externally, several years ago, it received a new roof and several coats of paint. *All paid for* and *nobody hurt.*

Rockingham Charge.—Rev. B. R. Carnahan, pastor. As I have just stated, this was a part of the Mt. Crawford charge, and after the division was served by Rev. J. C. Hensell to about the middle of 1879, when Rev. L. M. Hensell became his successor, [illegible] progress has been made within ten years, which can be attributed to various causes—mostly to a willingness to give as the Lord prospered them. The first heavy outlay, which was promptly and cheerfully met, was a very nice, comfortable, parsonage property, which, with the necessary repairs, &c., cost the charge $1,800.

Then the congregation at McGaheysville, which was worshipping in an old Union church, felt called upon to erect for its own use, a new house in which to praise their God. They went to work, and that work took form in a substantial house of worship, erected to the memory of Rev. John Brown, D. D., at a cost of $2,000, and consecrated last August *free* of *debt.*

But while there has been no little tax imposed upon the membership for their own congregational purposes, let it be said with praise, they have not closed their ears to the calls for help at home or abroad.

Middlebrook Charge.—Rev. C. Gumbert, pastor. This is the last charge on the list—one that has a large extent of territory to be worked up before it will be in anything like close, brotherly communion with sister charges in the valley. There is work for Bro. Gumbert before he can shake hands with his brethren in Virginia more than once a year, and when with the brethren of North Carolina! When!!!

Within ten years there have been changes—ebbing and flowing, then flowing and ebbing.

Ten miles south of Staunton, is found the village of Middlebrook. I won't describe it nor give a history of it, simply because I can't. There in that village, a new church has been erected and a new congregation organized. There is a debt of several hundred dollars resting upon this congregation; but there is still room for its future growth and prosperity. The St. John's church, and the one at Newport, have both been repaired and re-modeled to some extent, and, so far as I know, there are no debts. At Mint Spring a new church was erected in the hope of being able to organize a congregation there. Thus far nothing has been accomplished. The charge was divided, then re-united, and is now ready for something else. We pray that the Lord may abundantly bless the labors of Brother Gumbert.

(*To be continued.*)

For the Messenger.

A Few Points to be Kept in View.

The general sentiment set forth in a recent editorial of the MESSENGER is manifestly correct. The resolutions offered by Dr. Thos. G. Apple at Akron, and which were afterwards, with his own consent, laid on the table along with Dr. Bomberger's, simply made more explicit the force of the action unanimously adopted by General Synod. Brethren representing the diverse tendencies in our Church are to be found who seem not yet to realize the full significance of General Synod's action proclaiming the Directory of Worship constitutionally adopted as an ordinance of the Church. According to Article 80 such adoption makes it binding on the whole Church without reservation or limitation except such as is provided in the body of the ordinance itself.

No matter what may have been our views in regard to the legality of Provisional liturgies in times past, the terms of the Peace compact fixed a limit to their use.

Article 2 on Cultus allows and tolerates the various liturgies (Provisional) heretofore in use pending the adoption of the Order or Directory to be prepared by General Synod. The limitation is at an end since the Directory has been constitutionally adopted and promulgated as a valid ordinance binding on the entire Reformed Church. The use of any other liturgy than the Directory now is illegal and in violation of ordination vows as set forth in Article 4 of the Constitution.

The writer is unable to understand or appreciate the position of some brethren who say they will continue using the Order of Worship or some other provisional liturgy until they see whether other brethren are willing to use the Directory of General Synod. Are we to gauge our fidelity and obedience by the disobedience of others? Is that the rule of Scripture or the Constitution of the Reformed Church? The question needs no answer. The terms of the Constitution and of the Peace compact put an end to use of provisional liturgies even if such use ever was legal, and make the use of the Directory of General Synod binding upon every pastor of the Reformed Church in the United States.

What we need now is a loyal, liberal-hearted, broad-minded General Synod party, earnestly resolved to work for the interests of the whole Church in the spirit of unity and peace. KUROS.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Form of Constitution, for a Congregational Missionary Society.

Article 1.—This society shall be known as the Missionary Society of ——— Reformed church at ——— ——— whose object shall be to advance the cause of missions.

Article 2.—The officers shall be a president, a secretary and a treasurer, to serve one year.

Article 3.—These officers, together with the pastor as chairman, shall be an executive committee whose duty shall be: to arrange the program for monthly meetings and anniversary services, to examine and approve all readings, recitations, essays and reports before they are given in public, and to carry out any instructions given by the society.

Article 4.—This executive committee shall divide the congregation into several districts, and appoint two persons over each district as collectors, whose duty shall be to secure the names of new members, to collect every month the offerings of all the members and of others who may be monthly contributors, to report their work at each regular meeting and pay over their collections to the treasurer. These collectors shall serve four months.

Article 5.—Each member shall give as God has prospered him, but not less than five cents a month.

Article 6.—The society shall meet on the first Wednesday evening of each month, the pastor conducting or directing the devotional services and the president presiding the remainder of the time.

Article 7.—The program for the regular meetings shall include singing, prayer, reading the Scriptures, reading the minutes, recitations, readings, addresses, report of the collectors, the offerings of those who have not otherwise given, unfinished business, new business.

Article 8. — The money raised by this society shall be given only to the work of missions.

Article 9 —These articles may be amended at any regular meeting, notice of such amendment having been given at the previous regular meeting.

For the Messenger.

Philadelphia Classis.

Philadelphia Classis met in annual session in Heidelberg Reformed church, 19th and Oxford streets, Philadelphia, Pa., on Thursday, May 19th, 1887, at 8.00 P. M. The retiring President, Rev. J. H. A. Bomberger, D. D., LL.D., preached the opening sermon from Rom. 1: 16.

Rev. E. D. Wettach was elected president, Rev. J. D. Detrich, vice-president, and Rev. D. W. Ebbert, corresponding secretary. Hon. H. C. Hoover was re-elected treasurer. Rev. J. H. Sechler is Stated Clerk.

The meeting was well attended by both clerical and lay members. Of the ministers, but two ordained brethren and one licentiate were absent. The sessions, in which much interest was manifested, closed on Monday, May 23d, at 6.00 P. M. Classis took a recess on Monday afternoon, to be present at the annual meeting of the "Ladies' Missionary Society of Philadelphia Classis," and take part in the exercises. The meeting was held in the main audience room of Heidelberg church. Reports were read showing the work of the society during the year; an interesting original essay was read by Mrs. Fenstermaker, and a missionary address delivered by Mrs. S. M. Schneider, widow of the late Rev. Benjamin Schneider, for many years missionary at Aintab, Syria.

The proceedings of Classis were marked by the usual routine. Some matters of special interest are herewith presented.

Messrs. Silas L. Messinger, James B. May and John A. Wertz, students from the Theological department of Ursinus College, were examined and licensed. Licentiate Messinger was dismissed to Carlisle Classis, Potomac Synod, and Licentiate May to Lebanon Classis. A call to Licentiate Mertz from the St. Vincent and Limerick Station charge, was confirmed, and Revs. Dr. H. W. Super, H. T. Spangler and D. W. Ebbert, were appointed a committee on ordination and installation.

Rev. J. O. Jackson was dismissed to Maryland Classis, Potomac Synod. The pastoral relation between Rev. J. W. Meminger and Brownback's charge was dissolved, and the brother dismissed to Lancaster Classis.

Wilson Delaney was taken under the care of Classis as a student for the ministry. The executive committee on missions reported that according to instructions of Classis they arranged with the Pikeland and St. Vincent charge to have the congregations dissolve their relation, and aid in constituting new charges,—Pikeland uniting with St. John's, Phœnixville, and St Vincent with the Reformed church at Limerick Station.

Classis has five missions under its immediate care,—Trinity, Norristown; Grace and Bethel, Philadelphia; St. John's, Phœnixville, and the Reformed church of Limerick Station, Montgomery county.

A request from Trinity for temporary affiliation with Boehm's charge was granted, on condition that satisfactory arrangements can be made with the consistory and congregation of the latter charge. Negotiations in the case were referred to the executive committee on missions and the consistories of the two charges.

Classis appropriated $300 to Grace, $100 to St. John's and $800 to Bethel, for support of pastoral work in each. The appropriation to Bethel was conditioned on the continuance for time being, of its present relations with First Reformed church at 10th and Wallace streets, Philadelphia, and the consistory of First church directed, as soon as possible, to secure a suitable person for regular ministrations at the mission, provided, however, if this be done that the appropriations shall decrease at the rate of $100 annually.

The First Reformed church under whose care Bethel mission was placed one year ago by Classis, reported a communicant membership of 37 in the mission, and a Sunday-school numbering more than 100 scholars. The trustees of the mission reported the purchase of a lot at the S. W. corner of 21st and Tasker streets, and the erection of a chapel thereon. The trustees further reported that the deed for the lot was executed to them as individuals, and coincident therewith they executed a deed of trust to the Classis, which is recorded in the County Clerk's Records. The cost of the lot was $2,400, subject to an annual ground-rent of 6 per cent. The cost of the building was $3 794-35, of which amount $1,250 60 was donated in brick, stone, roofing, flooring, glass, labor, &c. It was resolved, that the thanks of Classis be tendered to those who gave donations to Bethel mission.

Revs D Van Horne, D. D., E. D. Wettach, James Crawford, John H. Sechler and Hon. H. C. Hoover, constitute the executive committee on missions for the current classical year.

The apportionments by Synod on Classis, for repair of Theological Seminary property at Lancaster, and for a fund to increase Rev. Prof. Dr. Gast's salary, were gladly accepted by the friends of the Seminary, and the amounts apportioned promptly raised by them.

An invitation to attend the commencement exercises of Ursinus College, was extended to the members of Classis, in the name of the faculty and directors of the institution.

It was resolved that the salary of $25 be paid annually to the treasurer of Classis.

A heartily unanimous vote of thanks was tendered Heidelberg for the cordial welcome and kind entertainment experienced by the members of Classis.

Rev. D. Van Horne, D.D., was appointed to preach a Missionary sermon on Friday evening and Rev. James Crawford a sermon on Church Work on Saturday evening, at the next annual meeting of Classis.

Pleasantville Reformed Church, Bucks Co., Pa., first Thursday after Whit-Sunday, May 24th, 1888, 8 o'clock P. M., were selected as place and time of next annual meeting.

Following-named persons were elected delegates to Synod; *Primarii, Revs.* John H. Sechler, H. T. Spangler, J. B. Shumaker, D.D., S. P. Mauger, D. W. Ebbert, and *Elders*, H. C. Hoover, J. W. Bickel, H. M. Housekeeper, I. C. Gerhart, P. Williard.

Secundi, Revs. D. E. Klopp, D. D., James Crawford, J. D. Detrich, C. G. Fisher, S. R. Bridenbaugh, and *Elders*, T. B. Wireback, J. B. Stauffer, J. W. Rapp, C. G. Brown, Jos. F. Craven.

Statistics: Ministers, 25; Licentiates, 2; congregations, 26; members, 4358; Unconfirmed, 1137; infant baptisms, 207; adult baptisms, 113; confirmed, 237; certificate and reprofession, 211; communed, 3761; dismissed, 65; excommunicated, 1; erasure of names, 112; deaths, 74; Sunday-schools, 26; Sunday school scholars, 4728; students for the ministry, 4; contributions for benevolence, $5743; for congregational purposes, $45,476. STATED CLERK.

Report on State of Religion.

Charged with another annual review of the past, called to a candid realization of our present spiritual and ecclesiastical state, and summoned to earnest study of the demands of the future, a threefold duty rests upon us.

The *review* taken in the light of facts presented and thoughts suggested by the several parochial reports, may well inspire gratitude to God for the favor bestowed upon efforts put forth for the building up of the Church within our limits, and the increase of its numerical and moral strength. Imperfect as those labors have been in every respect, and little as they have accomplished in comparison to what they might have done, there is reason at least for humble joy and thanksgiving that the harvest attending them has not been a total failure. Whenever the gospel has been faithfully preached, and divinely ordained means have been diligently used in their true gospel form and sense, the Spirit of the Lord has owned them by giving them the signature of His effective approval. For this, in the various spheres of activity involved, let Him have the highest praise, whilst we give thanks to Him and take courage.

If from the high ground thus attained *our present state* is contemplated with proper discernment, we shall not fail to see the field widening as it is penetrated, the work becoming more serious as advancement is made in its prosecution, and responsibilities increasing as we add to our territory, numbers, and growing capacity for service. This is a law of human life in general, it is most intensely a law of the Christian life. Let us cheerfully recognize that law, and gladly accept the growing obligations it imposes. Thus shall we best understand the blessed import in its highest sense of the words; "to him that hath shall be given, and he shall have more abundantly." The Church on earth can never reach, should not desire to reach, the limit and end of duty and toil in the divine Master's service.

And it is through the gospel glass of these convictions and sentiments that the *future* should be contemplated with hopeful seriousness. Thus viewed the banner going before us as held up by the Captain of salvation, will be found inscribed with the motto: Ye have not come into your rest; there remaineth yet much land to be possessed. Press onward! Who can falter in reponding to this, with inspirations of fresh zeal and redoubled energy? If feeble fidelity in sowing the seed, the Word of God, has been so richly rewarded, what *will the harvest be* when the watchmen of Zion, once again seeing eye to eye, proclaiming as with one heart, not the wisdom of men, but the pure gospel of the living God, shall utter no conflicting sound, but bear harmonious testimony to the truth in Jesus, the faith once delivered to the saints, the gospel faith ordained by the Lord Himself to be the power of God unto salvation?

The past and the present, intoned by the promises of the Eternal Amen! inspire stong confidence for the future; promises not only assuring that the gates of hell shall not prevail against the true Church of which He is the immutable Head and Lord, but *still more* that He shall reign and rule with resistless might by His Word and Spirit until every foe be vanquished and all His enemies lie prostrate under His feet.

Let this assurance cheer and incite our portion of His Church more and more, sustain us amidst all passing trials, animate with undaunted courage in every conflict and bring us through grace to share in peaceful joys of the final victory.

J. H. A. BOMBERGER, Chairman.

The Word of God Can Not Be Shaken.

King Cyrus, who by proclamation ended the captivity of Judah and allowed the Jews to return to their own land, is mentioned in Isaiah, Daniel, and Ezra. The writings of the secular historians—Herodotus, Ktesias, and Xenophon—come down to us to complete the picture. Their statements have been severely tested and often discredited by critical scholars. The revelations of annalistic tablets and cylinders, brought to light within the last few years, have, as Professor Sayce says, "made it impossible for us ever again to accept the unsupported assertions of Herodotus in matters pertaining to the East," and Xenophon is in similar manner impeached. The Cyropædia is styled "a moral romance." The "Cyrus cylinder" has been brought forward to show that Cyrus was not a monotheist but a polytheist. However, a writer in *The Expositor*, of London, argues that a Babylonian cylinder would not give the truest representation of a foreign king who conquered it. Meanwhile the statements of the inspired writers stand unimpeached as an additional proof that, while scholars may disagree as to all human records, the Word of God can not be shaken.

It many times falls out that we deem ourselves much deceived in others because we first deceived ourselves.

Family Reading.

The Bravest Battle.

The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men.

Nay, not with cannon, or battle shot,
With sword, or nobler pen;
Nay, not with eloquent word or thought,
From mouths of wonderful men.

But deep in a walled-up woman's heart—
Of women that would not yield,
But bravely, silently, bore her part—
Lo! there is that battle-field!

No marshalling troup, no bivouac song;
No banner to gleam and wave!
But, oh! these battles, they last so long—
From babyhood to the grave!

—*Joaquin Miller.*

The Hero and the Hen.

A little more than three hundred years ago there were terrible times in France. A religious war was going on, and all over the country there were battles and sieges and many cruel things being done, a great many good people lost their lives. No one knows all the misery it caused, for often a family would be divided, part being Catholic, who believed in the pope, and a portion Protestant, who did not believe in the pope at at all.

After a while hostilities ceased, and a hollow peace was patched up between the contending parties. Hollow enough and false it was, indeed, on one side. The Huguenots, as the Protestants were called for many years, now numbered some of the bravest and noblest men in France among their chiefs. Two or three of the royal family were inclined to their principles, but their most devoted adherent was the grand admiral, Gaspard de Coligni. He was now about sixty years old, a gray-headed, grave, benevolent nobleman, who you would think could have had no enemies. But the pious Coligni, who at one time had saved France in a great battle, had two bitter and deadly enemies. One of these was the Duke of Guise, a reckless young nobleman of twenty two; the other was the queen mother, Catherine de Medici, a selfish and ambitious woman of fifty five. These two persons, with several other Catholic leaders, devised a horrible plot, by which they hoped to get rid of Coligni, and, at the same time, strengthen Catholicism. This was nothing less than to organize a band of soldiery, and at a stated time, when everybody was unsuspicious and asleep, let them loose upon the populace, with orders to slaughter all the Huguenots they found.

Everything was favorable for carrying this horrible scheme into execution; and one summer night, August 25, 1572, the massacre of St. Bartholomew began. It was a fearful, fearful time. Men, women, and children were butchered; nobody was spared unless he was a Catholic and wore a cross on his hat or arm. Almost the first person killed was Coligni. He had been shot at and wounded two days before by some one who evidently meant to kill him, and the admiral was ill with a sort of fever consequent from the wound. When the first alarm was heard, his chaplain, M. Merlin, was with him reading the Scriptures. A number of persons rushed into the chamber announcing that the court-yard was full of soldiery.

"Say me a prayer, M. Merlin," said Coligni. "I commit my soul to the Saviour."

In a few moments the mob was heard coming up the stair-way.

"Save yourselves, my friends!" cried the aged a miral. "You will have time. As for me, they can only shorten my life a few days."

The good clergyman and the others ran up-stairs, and got out of the house through the tiling of the roof. Each fled a different way. Merlin, with his Bible under his arm, clambered over the roofs of the houses, in a direction from the Louvre. In attempting to jump from one to another in the darkness, his foot slipped, and he fell several feet, lodging in a hay-loft.

He was not hurt by the fall, and when he saw where he was, concluded that it was a fortunate accident, and was thankful at having stumbled upon this place of safety. No one would ever think of looking for him there; the Lord had guided his footsteps. But it was a long while before he ceased to tremble; on every side he could hear the cries of the brutal soldiers: "Kill, kill the Huguenots!" and everywhere were the screams and groans of the murdered and dying Protestants. It made his blood run cold to think of the wicked work that was being done. M. Merlin had kept his Bible with him as he fled, and as he lay there in the hay-loft, we can imagine him turning over the pages and comforting himself with the precious promises in the sacred word. The hours passed slowly, and he began to grow hungry, but did not dare to leave his retreat for fear of discovery, which, of course, meant death. Starvation stared him in the face if he remained there; however, he preferred to trust toGod's mercy rather than man's.

As he lay there, exhausted and almost helpless, M. Merlin heard a light rustling upon the hay like that of some object stepping carefully over the loft. Had his en-

emies tracked him thither, and were they coming to capture him? He glanced fearfully out from beneath the hay with which he had covered himself. He felt greatly relieved to see only a hen that was evidently hunting for a nest. Soon everything was quiet again. The secretive fowl retired after awhile as stealthily as it had appeared, not even making a cackle, much to the fugitive's relief.

"Surely," thought M. Merlin, "the Lord is feeding me, for He hath sent His fowls to provide for His servant." And he crawled very carefully out of the hay and crept to the nest, which was near by. In it were three shining white eggs. He broke the shells of two and ate them, leaving one for a nest egg, hoping that Biddy would come again.

And Biddy did come the next day, sure enough, and laid another egg, much to Merlin's great joy and need, for he was very hungry. Three days he remained concealed in the hay loft, and each day his friendly visitor laid an egg for his dinner. This was all the food he had, but it saved him from starvation. On the night of the third day he managed to get safely away and found a sure haven in the house of a friend. He lived many years after this, but I do not think he ever forgot how a hen once was the messenger of heaven to bring comfort and relief in a time of great tribulation.—*Congregationalist.*

Life on a Cunarder.

Mr. John Burns contributes to *Good Words* a paper entitled "Something about the Cunard Line," which contains some interesting facts with regard to the equipment and working of ocean steamships. He begins by making a comparison between the pioneer vessels of the Cunard Line and the latest addition to its fleet. The Britannia, built in 1839, took 600 tons of coals leaving Liverpool for her outward voyage. She burned 44 tons per day, whilst her steam pressure was nine pounds, and her speed a little over eight knots per hour. Gradually and steadily the ships, whose nomenclature ended in "ia," increased in all those particulars until the culmination was reached in the Etruria, built in 1885. She has averaged a speed of 18 knots in nine consecutive voyages between Queenstown and New York, which is equal to nearly 21 statute miles per hour, or somewhat greater than the average speed of the ordinary train service on any railway in the world. Her engines indicate 14,000 horse power, and are supplied with steam from 9 double-ended boilers, each with 8 furnaces, or a total of 72 furnaces. The total consumption of coal is 300 per day, or 12 tons per hour, or 466 pounds per minute; and if the whole of the fires were raked together and formed into one *large fire, there would be 42 tons of coal,* or a mass of 20 feet long, 20 feet broad, and rather more than 4 feet high, fiercely burning. Besides the coal, 130 gallons of oil are used daily for journals, bearings, etc. In the engine-room are the dynamos and driving engines used for lighting the ship, which are looked after by the engine-room staff. Her crew is made up as follows: The captain, 6 officers, surgeon and purser, 46 seamen, carpenter and joiner, boatswain and mate, 2 masters at-arms, 12 engineers, 112 firemen and trimmers, 72 stewards, 6 stewardesses, 24 cooks, bakers, and assistants; in all, 287 hands.

After detailing the duties of the various officers of the ship and describing the boat and fire-drill of the crews, Mr. Burns tells us that the amount of provisions, groceries, etc., on board at the time of sailing are very large. For a single passage to the westward, the Etruria, with 547 cabin passengers and a crew of 287 persons, had, when leaving Liverpool on the 28th of August last, the following quantities of provisions: 12,550 lbs. fresh beef, 760 lbs. corned beef, 5 320 lbs. mutton, 850 lbs. lamb, 350 lbs. veal, 650 lbs. pork, 2,000 lbs. fresh fish, 600 fowls, 300 chickens, 100 ducks, 50 geese, 80 turkeys, 200 brace grouse, 15 tons potatoes, 30 hampers vegetables, 220 quarts of ice cream, 1,000 quarts of milk, and 11 500 eggs. In groceries alone there were over 200 different articles, including (for the round voyage of twenty-two days) 650 lbs. tea, 1,200 lbs. coffee, 1,600 lbs. white sugar, 2,800 lbs. moist sugar, 750 lbs. pulverized sugar, 1,500 lbs. cheese, 2,000 lbs. butter, 3,500 lbs. ham, and 1,000 lbs. bacon. The foregoing seems enormous quantities, but very little was left upon the ship's arrival in port. The quantities of wines, spirits, beer, etc. put on board for consumption on the round voyage comprise—1,100 bottles of champagne, 850 bottles of claret, 6,000 bottles of ale, 2,500 bottles of porter, 4 500 bottles of mineral waters, 650 bottles of various spirits. Crockery is broken very extensively, being at the rate of 900 plates, 280 cups, 438 saucers, 1,213 tumblers, 200 wine glasses, 27 decanters, and 63 water-bottles in a single voyage.

Penny Christians.

A good man in Philadelphia was telling us a few days ago about his deceased wife. He said once, after he had given his children a cent apiece to carry to the Sabbath School for their weekly offerings, his wife called the children aside, and gave them each a dime in exchange for the penny. Then she very tenderly explained and apologized to her husband, saying: "If our children are to be trained to give the smallest possible sum to the cause of religion, when they grow up they will be penny Christians, if Christians at all." The doctor said that remark of his sainted wife did him good, and from that day to this his children have not failed to take with them to the Sabbath School larger currency than pennies.

Youth's Department.

A Boy's Promise.

BY GEORGE COOPER.

The school was out, and down the street
A noisy crowd came thronging;
The hue of health and gladness sweet,
To every face belonging.

Among them strode a little lad,
Who listened to another,
And mildly said, half grave, half sad:
"I can't—I promised mother."

A shout went up, a ringing shout,
Of boisterous derision;
But not one moment left in doubt
That manly, brave decision.

"Go where you please, do what you will,"
He calmly told the others;
"But I shall keep my word, boys, still:
I can't—I promised mother."

Ah! who could doubt the future course
Of one who thus had spoken?
Through manhood's struggle, gain and loss,
Could faith like this be broken?

God's blessing on that steadfast will,
Unyielding to another,
That bears all jeers and laughter still,
Because he promised mother.

The Little Chinese.

Their Home Life, Sports, and Pastimes—Pagan Toys and Trinkets—Diminutive Nursery Maids.

In and about the plaza, says the San Francisco *Chronicle*, there is nearly every day a bobbing of little pig-tails and a clattering of little shoes along the alley-ways and gravelled walks, and they are not the least pleasing of the sights and sounds in that neighborhood. One catches a glimpse there of Chinese juvenile life, and in the refreshing oddity of the little figures that flit before the gaze there is seen about all there is to be seen of the sunny side of the yellow invasion. The reflection that these heathen mites cannot help their being born, and that they have no voice whatever in naming their birthplace, goes far towards mitigating Caucasian prejudice against their presence. Their home life, habits, teachings, dress, sports, and pastimes are in such contrast with those of American children that a study of them is always full of interest. In the first place, these little creatures belong to a race that is attractive only in infancy. For precocity they are perhaps unequalled by those of any other nation, and their love of sport is as great as that of white California children at any age or station.

Few people here have studied the character and habits of the wee Mongolians, although of opportunity for doing so there has been no lack. Wores, the artist, knows as much about the subject as any local resident, and his faithful brush has portrayed scenes in this line that have been a revelation to many persons who live within a five-minutes' walk of Chinatown. Take, for instance, his *Chinese Candy seller*, and the queer little group making purchases of sweetmeats.

One sees in that picture a nearer approach to Chinese juvenile nature than can be found in looking through a hundred fancy sketches of Oriental life made in New York, Paris, or London. But it is admitted by Mr. Wores himself that he has only skimmed the surface of this mine of interesting subjects, and that there still remains a great field of study in this line for some enterprising and painstaking artist.

To lean back against the plaza-railing and watch the movements of a frolicsome crowd of pig-tailed lads and lassies on a sunny afternoon is as good as a front seat at the best show in town. The rich colors of the short-cut and loosely-hanging Oriental costumes dance about and mingle together in the sunlight as the tiny figures skip along the sidewalk or down the gravelled pathway through the green inclosure. Here comes a group of three little "shavers"—rightly so called, if one reflects upon their bristly heads—hand in hand and skipping their heels in the air at the risk of losing their slipshod foot-covering, and gabbling together in their high-strung Asiatic accents. To judge from their antics and glibness of tongue, one would think that their ages ranged from six to ten years. Ask that blue-gowned man sitting in the doorway, to whom they are scampering so quickly, and he will tell you that the oldest of the trio is but seven, that he was born in this city, and that the other two first saw the light near the orchards of San Leandro. And the youngsters, are they abashed by the presence of a stranger? Not in the least. The smallest, scarcely four years old, holds up his hand with an arch glance, and if you do not shake it at once, he will hold it there until you do. There is no refusing his persistent politeness. Then, as likely as not, some remark will be made that will set the whole group cackling and shrieking with laughter, and their almond eyes twinkling and white teeth glistening.

Down the street goes a six-year-old, with a red cap and dark-blue coat, stumping bravely along, and carrying in his hand a queer-shaped tin can, with long handles running down the sides. He gives a side glance and a grin at the group in the doorway. They yell in return, and, pointing to the can, begin to work their jaws, as if eating.

Then they run out and make playful attempts to get the can away from its custodian, who, clinging tightly to the handle, turns and flees. These cans are often seen on the street, and are sometimes carried by girls. They are generally in three parts, each joined to the other, and contain the meals of poor families, who send out their uncooked rice and meat to be boiled, stewed, or baked by those fortunate enough to possess stoves or grates. This is done after the fashion of some American economists who live in flats and send their tea-kettle or stew-pan in to the neighbor who happens to be washing or baking, that none of the heat from the cooking range may be wasted.

A peep into the play corner of a Celestial juvenile makes plain the fact that few playthings suffice for the pleasures of the youth of the Flowery Kingdom. Dolls there are, to be sure, but the girls make little of them, and they are petted and patted by the boys. There does not seem to be as much of the make believe among the childish player of Chinatown as there is among white children. Although a joss appeals to their imagination, a doll is only a doll. This may be accounted for by the fact that about the time when they would naturally begin to take most interest in wax features and sawdust bodies, their attention is called to dolls of flesh and blood. Hardly has the female Mongolian fairly begun to steady herself in her clumsy shoes than she is made a saddle-horse for the month-old tots of her own or some other family.

Sometimes the motherly-looking little maid who bends her back to the daily task of giving the baby an airing has such a tired expression of countenance that it would appear to be only fair, especially in view of the disproportion of burden to bearer, that places be changed for a time.

But besides the human playthings, there are odd puzzles to be put together or strung into certain shapes, gorgeous glass marbles to roll about, balls with strings attached, that they may not be lost, and colored blocks with which to build wonderful houses, bridges and towers; diminutive junks to pull about on the floor, and toy mirrors in which to scan small features and narrow black eyes. The abacus, or mechanical counter is placed in the hands of the youth at a very early age, and it is wonderful to Americans how quickly mathematics are mastered in this manner by little fellows hardly knee high.

Chinese boys from eight to twelve years of age play an odd game with sticks of wood about three feet long. A stick is grasped near the middle and thrown sideways, the object being to cross it upon another stick lying upon the ground. The secret of the game and the points to be made have never been mastered by the American boys who hang about the outskirts of Chinatown. The small Californian votes it a very dull play, and cannot see what there is in it to arouse the enthusiasm of the youthful heathen.

There is a Chinese game, however, that never fails to arouse the interest and envy of the white boys. It is played with a loaded cork bestuck with feathers. The game is to keep the cork in the air. The first player throws up the shuttlecock, and before it again reaches the earth he twists his foot and gives the descending object a kick which sends it up into the air, sometimes as high as twenty feet. When it descends again he tries to keep it within range of his heel as long as possible, but the play soon fails to be exclusive; other boys standing anxiously about manage to get a kick at it, sending it away from the first player, who then joins the outsiders in a general scramble to gain possession. Sometimes in the heat of the play, when the crowd is bunched together, the shuttlecock is struck by the hand, but that is not allowable unless it is in danger of reaching the ground before the heel can strike it. Expert players keep their hands in their sleeves, hitting the feathery object only with the heel, and thus keeping it from the ground for hours at a time. Great skill is necessary for this game, and where American boys have undertaken to play it with the heathen they have always cut a sorry figure.

When kite flying is to be considered, the Chinese of any age are always children. Old men take as keen delight in sailing paper dragons and birds as boys of ten. But this does not detract from the pleasure of the boys, who unwind the kite string and watch their cherished toy float away with an interest that flags not with each successive aerial flight. More Chinese kites are flown by American boys in San Francisco than in any other city in the United States; but one is not often afforded the spectacle of a celestial youth, flying a kite even in this cosmopolitan place, as they are usually sent up from the roofs of the buildings out of view from the street.

Top-spinning is a favorite amusement, and in this the Chinese are experts. The length of time in which they can keep the humming object in motion is quite remarkable.

A new element in Chinese life here is the gradual adoption of American habits, costumes, and religions by the younger female class. The Chinese maiden of the period bangs her hair, wears belts and boots, and compromises the costume of celestial mammas and aunties in every way possible except by discarding it downright, and in a few cases this has actually been done. One reason for the boots, belts, and bangs is found in the association of young girls, after a fashion, with American children of their own sex, chiefly through the medium of Sunday and week-day schools supported by the religious societies here.

Where Chinese girls have been so untrue to the traditions of their race as to appear in the full costume of the "white aliens," they have usually been at once set outside the pale of Chinese social life, and the scandalized relations have relinquished all claim on them to the white educators who have taken their minds and souls in charge.

When his son has attained the dignified age of one month, the Chinese father, with a flourish of trumpets and a wonderful to-do, orders the performance of the ceremonial of shaving the infant's head. If the father happens to be a man of means, he gives a great banquet. The restaurants in Chinatown are often the scenes of these head shaving feasts, and the proud parent spares neither pains or expense to treat his friends to a good "feed."

Among the Chinese, as among the Christianized races, the small boy is the master of the house. His tempers and whims are waited on and indulged in with great forbearance. But he generally finds the limit to the endurance of his fond parent, just as the American small boy does, and then there is the same resort to corporal punishment.

Why Some Lakes are Salt.

The cause of the saltness of some American lakes is too patent to require many words of explanation. It is probable that, when the continents were raised from the sea the lake-basins had been already formed, and came up, therefore, brimful of water. In the northern and eastern part of this continent, where the supply from rain and snowfall, exceeds the loss by evaporation, the salt, being continuously carried away through their outlets, has become so diluted as to be an imperceptible quantity. In arid regions, as the Pacific slope and the country about the Caspian, where the evaporation was in excess of the supply, the water-level of the lakes continuously sank until, on account of the diminished extent of surface, the equilibrium of loss and gain was attained. Hence the exceeding saltness of Great Salt Lake, the Dead Sea, etc. For a like reason the water of the Mediterranean contains more salt relatively than that of the ocean. Evaporation exceeding the supplies from the rivers and rainfall, it requires a constant current through the Strait of Gibraltar. The same is true of the Red Sea, causing a like current through the Strait of Bab-el-Mandeb. Other salt or brackish lakes probably owe their saltness to the supplies from the land. Water being the most general of all solvents, the rains gather up the chloride of sodium from the soils and the disintegrating rocks, and where the streams fall into lakes whose only outlet is evaporation, the land itself must be a constant source of saline supply, and their waters must become more and more salt, until their capacity as a solvent has been reached.

The Utah Basin must once have been filled to its brim with ocean-water. The outlet has been evaporation. The lake, receding to its present level, has left many evidences of its former extent.—*Popular Science Monthly for July.*

White Ants.

According to Charles Frederick Holden, in *St Nicholas*, the white ant is the most dreaded of insect invaders. In Africa their houses are dome-shaped mounds often 18 feet high. These insects erect pyramids 1,000 times higher than themselves. The ants on their travels so conceal their approach that their presence is not suspected until the damage is done. They usually tunnel into any object which they attack, often reducing it to a mere shell. In this way they have been known to ascend within the leg of a table, devour the contents of a box upon it, and descend through a tunnel bored in another leg, all in one night. An officer of the English army while calling upon some ladies in Ceylon, was startled by a rumbling sound. The ladies started with affright, and the next instant they stood with only the sky above them; the roof had fallen in and lay all about, leaving them miraculously unharmed. The ants had made their way up through the beams, hollowing them out until a great part of the frame-work of the house was ready to fall at the slightest shock.

Poisonous Plants and Poisonous Places.

A boy played under a tree covered with a poisonous vine. He was careful not to touch the vine, yet the next day he was sick, showing every symptom of poisoning.

"But I can't be poisoned, for I didn't touch the vine," he said.

His father answered:

"That vine is so poisonous that it affects the air all around it, and people are often made sick by merely stopping near it, without touching it. It reminds me of beer saloons and gambling-rooms. When you are tempted to enter such places, even if it is 'just to look on,' remember that they are so evil that few remain near them without receiving harm. And when one has been once poisoned by them, instead of keeping away, as he would from the ivy, he goes back again and again, only to become and more and more under their influence."

The safe way with poisonous plants and evil places and people is, to keep away.

Pleasantries.

The sign "Beware of the dog" is not hung up "that he who runs may read," but "that he who reads may run."

The coat-tail flirtation is the latest. A wrinkled coat-tail, bearing dust toe-marks, means: "I have spoken to your father."

Train hand—"See here! where are you going with that ax?" Passenger—"Keep cool, young man. We stop for sandwiches at the next station."—*Burlington Free Press.*

Even John L. Sullivan knows better than to tackle a refractory car window when he is traveling, and yet little feeble dudes have been seen to attempt it, just to please a pretty girl.

Colonel Slayem: "Mose, give me two soft-boiled eggs and a piece of toast." *Mose:* "I'se sorry to hab to 'splain to you, Massa Colonel, dat de eggs don't bile good dis mawnin'. Dey makes mighty fine omelet, do'. Shall I bring you one, sah?"

There is a disposition among some people who were never boys, who never went in swimming against their parents' commands and came home with the other boy's shirt on, to look on the enthusiasm that others manifest in athletic sports with disdain, if not contempt.

Charlie gave out this puzzle to the company: A boy pointing to a girl said, "That girl is my own and only sister; my parents had but one child, and I am that child. Who can explain this puzzle?" When all had given it up, Charlie said, "The explanation is the boy lied."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

REV. D. B. LADY,
REV. C. S. GERHARD,
REV. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but **on a separate slip**—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, JULY 27, 1887.

Nothing can be more encouraging than the increased amounts contributed for Foreign Missions. An English exchange says "that while only a few thousand pounds were given one hundred years ago, the amount has been raised to £2,450,000, fully £850,000 of which has been raised in America.

In this week's MESSENGER will be found a Form of Constitution for a congregational missionary society. It is shorter than the old one and in some things more complete. No such paper can meet the wants of every congregation, but the one presented may be helpful as an outline of what is needed. Any clause that does not suit may be changed.

President Dwight of Yale College and Rev. Dr. Storrs of Brooklyn, have been mentioned as fitting persons to succeed the late Dr. Hopkins as President of the American Board of Missions. But it is urged that neither can be spared from their respective fields of labor, or take additional care upon themselves in justice to their present duties. Besides this, the health of Dr. Storrs is said to be failing. This will be sad news to many, not only in the Congregational Church, but outside of it.

Judge Barrett, of New York, is justly commended every where for refusing to show special leniency towards Jacob Sharp, who has been convicted of bribery, on the ground of old age and poor health. In pronouncing sentence the Judge said, the long and wearisome trial would be reduced to a farce if at the end of it the guilty man were allowed to escape with a merely nominal punishment. He also reminded the condemned man, that even if he should die in prison, his family will have $1,000 000 of stolen money to live on—money that cannot be recovered and placed in the hands of those to whom it properly belongs.

The complaint made by the *Christian Intelligencer* that the Basis of Union promulged by the House of Bishops and the Convention of the Protestant Episcopal Church in the United States, was simply transmitted to the newspapers, but not sent to any of the Christian Churches of the country, is unfounded. All of the Churches in responding have acknowledged the receipt of an official copy of the action, which was addressed to the different Assemblies and Synods in due form. The charge that the Episcopalians wished to avoid a recognition of other Christian bodies, cannot be based upon that plea at least.

Here is a symposium that may be of interest: Dr. Theodore L. Cuyler, writing from Saratoga to the *New York Evangelist*, asks: "Can nothing be done to abate the deluge of 'McGlynn,' with which the press is afflicting our patience? If the man supposes that he is doing any permanent damage to the Roman hierarchy by trampling his own vows under foot and by scattering his socialistic firebrands, he is very much mistaken. He is giving the Archbishops an opportunity to pose before the nation as the defenders of public order, and as the enemies of certain dangerous delusions and heresies. He need not disclaim the honor of being a 'Second Luther.' As well might Jacob Sharp disclaim being a second John Bunyan, because he happens to be in jail." The *Christian Advocate* thinks the Roman Catholic hierarchy has shown some cuteness in allowing "Father McGlynn to expel himself." This is true. He is officially declared to have cut himself off from the Church, by refusing to appear at the Vatican within a given time. The excommunication is just as effective and leaves the principle involved and the whole labor question all untouched. The policy of the Church in meeting that issue practically, is not forced to a premature announcement by a decision in this particular case, which is complicated by extreme views. *The Independent* in an editorial quotes a Catholic priest as making the remark, "that the Archbishop's suspension of Dr. McGlynn had made suspension respectable, and that the Pope's excommunication had made excommunication ridiculous."

Hot Weather.

The heat during the past week or two has been almost unprecedented. and the number of deaths very large. With the exception of one day in 1876 the thermometer has recently marked the highest temperature known since the establishment of the Signal Service Bureau. The mortality has not been confined to men of intemperate habits or to persons exposed to the fierce rays of the sun. Many whose habits are good and whose surroundings and occupations were not unusual, have had to succumb. The suffering has not been confined to any one locality, and almost every one has felt the necessity of care in exercise and in diet. The following temperatures and deaths from heat are among the number reported last week by telegraph from places outside of this city: Pittsburg, 101 degrees, 6 deaths. Washington, 99 degrees, 5 deaths. Baltimore, 99 degrees, 6 deaths. Pekin, Illinois, "103 all day," 4 deaths. Joliet, Illinois, "100 at daybreak, 113 in the middle of the day;" fourteen convicts in the penitentiary overcome, and two died. St. Louis, 104 degrees, 11 deaths. Louisville, 99½ degrees, 8 deaths. Chicago, 102 degrees, 18 deaths, making 62 since Saturday morning.

A Mormon Loop-hole.

The clause in the proposed constitution of Utah, which seems to prohibit polygamy, will not prohibit for any length of time. Here is the text of the articles bearing on the point:

"Article 14, section 12.—Bigamy and polygamy being considered incompatible with a republican form of government, each of them is hereby forbidden and declared a misdemeanor. Any person who shall violate this section shall, upon conviction thereof, be punished by a fine of not more than $1,000 and by imprisonment for a term of not less than six months or more than three years, in the discretion of the court. This section shall be construed as operative without the aid of legislation, and the offenses prohibited by this section shall not be barred by any statute of limitation within three years after the commission of the offense, nor the power of pardon extend there until such pardon shall have been approved by the President of the United States.

"Proviso to article 16, on amendments.—Provided that section 12 of article 14 shall not be amended, revised, or in any way changed until any amendment, revision, or change as proposed there shall, in addition to the requirements of the provisions of this article, be reported to the Congress of the United States, and shall be by Congress approved and ratified, and such approval and ratification be proclaimed by the President of the United States; and if not so ratified and proclaimed, said section shall remain perpetual."

That seems to be fairly iron-clad. And yet as soon as it serves its purpose of gaining admission for Utah into the Union it may be changed, because the clause requiring the consent of Congress to make any alteration or amendment would be declared inconsistent with the Federal Constitution. Let the territory once become a sovereign State and the people can amend as they please, subject only to the Constitution of the United States, which contains no restriction on this point. The Mormons see this, and have been trying to play a sharp game. An exchange says: "It is a very suspicious circumstance that we first hear of this formal proposition to live more worthily and decently, and in compliance with the laws of the country, in a political convention. The public conscience does not work in that way."

Looking at both Sides.

In these days when the tendency of the Church is toward union, we are told it is better to think of the points upon which men can agree, than of those upon which they differ. That is eminently true, as it will help to immediate practical co-operation in many things, and pave the way for that organic union which we hope for in the future. But notwithstanding that, we ought not to shut our eyes to the difficulties that lie in the way of such organic union at present. Those who are zealous to unloose their anchors and commit themselves to wind and tide should ask whether the ship will not be imperiled by the venture. There is too much at stake to allow us to sacrifice the past for that which is, as yet, indefinite. We may tear down without being able to build better. Those who most appreciate what we have, will be best prepared for historical transitions when the time for them comes. For this reason, we quote on page seventh, what Dr. Talbot W. Chambers of the Reformed Dutch Church says on the difficulties of organic union. His statements are clear and worthy of consideration.

A Singular Turn-around.

The greater part of the preaching and pastoral work of the Wesleyan Church in Great Britain is done by class leaders and local preachers. Last year's statistics gave 24,500 of the former and 15,000 of the latter, while only 1970 regularly ordained ministers are reported. Meanwhile the English Methodists, according to the *Churchman*, admit a decadence of the lay preachers and do not grieve over it. Speaking on this subject, the *Churchman* says:

"But the great boast of Methodism used to be, that it was enabled to utilize even its uneducated laymen in the work of saving souls, and that these willingly helped on Christ's cause without money and without price. Thus the old plea of the Wesleyans that they could find something for the very poorest Christian to do can no longer be put forward, and this at a time when it confesses that, in the more populous cities at least, it is incapable of grappling with the wickedness which everywhere abounds. It is strange to think that the *raison d'etre* of Methodism is being abandoned, just when the Church of England is opening door after door by which her laity, men and women, can do exactly what John Wesley in his days complained they were forbidden to do, go out into the streets and lanes of the cities, the highways and by-ways of the country districts and preach the Gospel to every creature, with full leave and liberty from the bishops of the Church. If, therefore, the poor and the abandoned sinners are thus having the Gospel freely preached to them by licensed lay readers, and the great gap in the Church's system so lamented by John Wesley has been thus filled up, what further need is there of the Methodists in England? And if in America likewise we find that Methodism is becoming a class religion, the religion of the rich, and that, save among the southern negroes local preachers are being dispensed with, and that, especially in the South, the poor white Methodists are being neglected by their own pastors, is it not time for the Church to put out further efforts, and by the more frequent use of laymen, rich and poor, and the holding of bright hearty services in attractive mission rooms, or stables and alleys and slums, to make known the way of salvation to the lowest, very vilest of sinners, who else may be left neglected?"

An Unrecognized Cause in a Nation's Degradation.

The *Boston Pilot*, a Roman Catholic paper, undertook to monkey with a buzz-saw when it attacked Canon Wilberforce for saying "The Irish Question is the Whisky Question." The English prelate professes to be a Gladstone home ruler to the backbone who has sacrificed much for the cause. He contends "that it would have been impossible thus to have stamped Ireland under foot if she were not weakened by her whisky." He then goes on to show that the dram bill of Ireland is £2,250,000 more than the rental of the entire island. That tremendous fact shows that the poverty of Erin is not entirely due to the oppression of English landlords. They would keep poor even if exorbitant rents were not demanded, and in forming our estimates we must consider not only the amount of money spent for strong drink, but the paralyzing effect of spirituous liquors on character. It dazes men, robs them of their energies, and is the mortal foe to thrift. An equal sum spent for some foolish but harmless thing, would not be half as bad.

"Remember the Sabbath Day to Keep it Holy."

The common notion that the chief element in the proper observance of the Christian Sabbath consists in doing nothing is entirely erroneous. Doing nothing is the most difficult task that can possibly be undertaken. No one has ever succeeded in performing it. To do nothing is to be idle, and idleness is never excusable. It is said to be the Devil's work-shop, because those who fail to employ themselves legitimately are entrapped into mischief. Many persons do not know how to appreciate a holiday. They cannot help doing something, and as they are not employed in their ordinary work, they are ready for the saloon, the gaming table, or anything else that will afford an opportunity of passing time. The same difficulty is found in reference to the Lord's day. Those who fail to *remember* the Sabbath day to keep it *holy*, do not find the rest in it which it is intended to secure. To cease from our ordinary work and to engage specially in the Lord's service, is what the Lord's day is intended for.

This does not imply that we are to regard the day as made of exacting duties, as though man was made for the Sabbath, instead of the Sabbath for man. It is the day of rest, and the rest of the body means physical repose. To sleep longer on Sunday morning is not wrong if the sleep is needed to refresh weary nature, and is not prolonged so as to interfere with Sunday-school and church services. Sleeping is not doing nothing. The entire vascular system is busily employed in sending new life and vigor to every part of the body. In the same way, when we sit down and rest after having engaged in labor, is our physical strength recuperated. A part of the duty of keeping the Sabbath day holy is discharged in making it a day of physical repose. But the soul also needs rest, and the rest of the soul is exercise not inactivity. "It is only when all the rest of our human nature is calmed," says F. W. Robertson, "that the spirit comes forth into full energy. Experience tells us, after a trial, that those Sundays are the happiest, the purest, the most rich in blessing, in which the spiritual part has been most attended to; those in which the business letter has been put aside till evening, and the profane literature not opened, and the ordinary occupations entirely suspended; those in which, as in the temple of Solomon, the sound of the earthly hammer has not been heard in the temple of the soul." G.

Communications.

Spiritual Conference.

Mercersburg, August 2—9, 1887.

ORDER OF EXERCISES.

Tuesday evening. Devotional Meeting, Rev. M. H. Sangree.

Wednesday A. M. Devotional Services, Rev. Wm. M. Deatrick, D.D. "Private Religious Life of the Pastor," Rev. C. F. McCauley, D.D. Wednesday P. M. "Important Scientific and Biblical Problems in Relation to the Faith," Rev. Wm. Rupp, D.D. Wednesday night. "The Pericopes and Church Year," Rev. Geo. Lewis Staley, D.D.

Thursday A. M. Devotional Services, Rev. Geo. Aughinbaugh, D.D. "Important Scientific and Biblical Problems," etc., Rev. Dr. Rupp. Thursday P. M. "Inspiration of the Bible," ———. Thursday night. "The Pericopes and Church Year," Rev. Dr. Staley.

Friday A. M. Devotional Services, Rev. J. W. Knappenberger. "Important Scientific and Biblical Problems," etc., Rev. Dr. Rupp. Friday P. M. "The Pastor's Work among his Members," Rev. S. G. Wagner, D.D. Friday night. "The Pericopes and Church Year," Rev. Dr. Staley.

Saturday A. M. Devotional Services, Rev. T. J. Barclay. "Inspiration of the Bible," ———. Saturday P. M. "Educational Religion and the Sacraments," Rev. S. N. Callender, D.D. Saturday night. Preparatory Services. Sermon, Rev. Dr. McCauley.

Sunday A. M. Communion Services. Sermon, Rev. Dr. Callender. Sunday P. M. "The Private Religious Life of the Pastor," Rev. Dr. McCauley. Sunday night. "Inspiration of the Bible," ———.

Monday A. M. Devotional Services, Rev. W. C. Cremer. "The Pastor's Work among his People," Rev. Dr. Wagner. Monday P. M. "Educational Religion and the Sacraments," Rev. Dr. Callender. Monday night. "Mission Work—the Pastor's Relation to it," Rev. A. C. Whitmer.

Tuesday A. M. Devotional Services, Rev. Wm. Goodrich. "The Pastor's Work among his Members," Rev. Dr. Wagner. Tuesday P. M. "Mission Work," etc., Rev. Whitmer. Tuesday night. Closing Meeting, Rev. M. H. Sangree.

Bible study every morning from 7 to 8 o'clock. Morning session opens at 9 o'clock. Afternoon session, 3 o'clock. Night session, 8 o'clock.

NOTE.—The brother to whom had been assigned the topic, "The Inspiration of the Bible," is not able to assume the work on account of ill health. Such arrangement will be made for the treatment of the subject as will prove satisfactory to the assembly.

Call for Money.

Will those who have subscribed to Wichita Mission church building, please send in the amount of their pledges as soon as possible, either to Wm. H. Seibert, Harrisburg, Pa., or to the undersigned, Wichita, Kansas. We need all the funds promised and as much more as we can get to pay for material and labor. The University also ought to have what has been pledged for endowment. We expect to open this fall, and will need the interest on endowment to pay the president. Who the president will be, you will find out in due time.

Very truly, J. W. LOVE.

July 12, 1887.

Our General Agent, Rev. H. K. Binkley, reports that he has obtained *sixteen* new subscribers for the MESSENGER in the Shippensburg charge, Rev. J. David Miller, pastor. He mentions also that he had the help of the local agent, Cyrus Allison, in securing the above increase to our list. F.

The Second Conference of the Reformed Alliance of Germany.

The second conference of the Reformed Alliance of Germany will be held at Detmold, in the province of Lippe, from the 23d to the 25th of August. On the 24th a sermon will be preached before the conference at 9 A. M., in the City church of Detmold, by General Superintendent Bartels, of Aurich, in East Friesland. The following topics will be discussed:

1. "The Present Condition of the Reformed Church in Germany," by Rev. Dr. Brandes, of Gottengin.
2. "How in Future to Educate Ministers for the Reformed Church," by Rev. Meyer, of Pilsum, East Friesland.
3. "Psalm Singing in the Reformed Church," Rev. Dr. Calaminus, of Elberfeld.
4. "Presbyterian Church Constitution, notably that of the French Reformed Churches of Germany," Rev. Mr. Tollins, of Magdeburg.
5. "How to Supply Reformed Germans in Foreign Lands with the Gospel," by Rev. Mr. Brands, of Stapelmoor, East Friesland.
6. Addresses by various ministers of the Alliance, on the evening of the first day's session.
7. Reports from the different Reformed churches will be heard in a private session on the second day.

The old Reformed Church of the Fatherland, the mother of our Church, deserves the sympathy and prayers of our Church in this country. The General Synod of Akron appointed a delegate, Rev. Mr. Forwick, formerly of Cleveland, to represent our Church at this meeting of the Alliance.

Ordination and Installation at Birdsboro.

Sunday, the 3rd inst., was a day of joy to the Reformed people of Birdsboro. Having been long without the care of a regular pastor, they at last secured the services of Licentiate James B. May, a recent graduate of Ursinus College, who was received from the Philadelphia Classis into the Classis of Lebanon at its late meeting at Mercersburg. A committee of Classis, consisting of Revs. Geo. B. Resser, S. A. Leinbach, M. L. Fritch and W. J. Kerschner, was appointed to ordain and install this brother, and on the evening of July 3rd the chairman and Rev. S. A. Leinbach performed the office. The latter preached a very forcible sermon upon the occasion, setting forth the weighty obligations of a minister of Christ, and then the mutual relation of pastor and people in accomplishing the work of the Lord. Altogether the occasion was of a most cheering character. The church was beautifully decorated with flowers; appropriate music was furnished in turn by the choirs of the Birdsboro and Monocacy churches; and the congregation evinced very plainly their good cheer at getting a regular shepherd among them.

They are to be congratulated upon their choice of a minister. Bro. May possessing *fine qualifications as a preacher, and a deep,* earnest zeal for the cause of the Lord, there is every reason to hope that he will rapidly build up the interest to a self-supporting, flourishing condition. The blessing of the Great Head of the Church be with him and his people! AMICUS.

Classis of Lehigh.

This Classis held its eighth annual session in the village of Cedarville, Lehigh county, Pa., May 10, 1887. The opening sermon was preached by the retiring president, Rev. Thomas N. Reber, based on Galatians vi. 9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." After the sermon had been delivered, the members of Classis united celebrating the Lord's Supper.

All the ministerial members of Classis were present during the whole or a part of the meeting. except three, who were excused for non-attendance. Rev. E. J. Fogel was elected President of Classis, and N. S. Strassburger re-elected Treasurer. The presence of Rev. O. P. Leopold, of the Evang. Lutheran church, was announced.

After the certificate from the "Worcester Central Association" of the Congregational church, dismissing and recommending Rev. Henry D. Kurtz to the Classis of Lehigh of the Reformed Church in the United States, had been read, and he had signed the formula prescribed in the case of licentiates, he was received and enrolled as a regular member of Classis. Mr. Oliver P. Schelhammer was examined and licensed to preach the gospel.

The Synodical apportionments for the contingent fund of Synod, for the relief and repairs of the Theological Seminary at Lancaster, Pa., for an increase of Dr. Gast's salary, for home missions and church building purposes were severally approved and apportioned among the respective charges and congregations of Classis. The Synodical recommendations concerning foreign missions, Bethany Orphans' Home, the organization of women's missionary societies, and Bethel Mission of Philadelphia, were severally adopted.

Rev. R. C. Weaver was authorized to supply the Reformed congregation at Emaus, Rev. B. Weiss the Reformed congregation at Blandon and Rev. Ab. Bartholomew the St. Peter's congregation, Carbon county, severally one year.

Articles for the incorporation of the Classis of Lehigh were reported and adopted, and a committee appointed to procure a charter from the Court of Lehigh county. A bond to be signed by the beneficiary students of Lehigh Classis, was reported, amended and adopted, and a sufficient number of blank copies were ordered to be printed for the use of Classis.

Classis has seven students under its care, who are pursuing their studies either in Franklin and Marshall College or in the Theological Seminary at Lancaster, Pa., and towards whose support $750.00 are appropriated.

The pastoral relation existing between the Rev. G. W. Stibitz and the Reformed congregation of Lehighton, Carbon county, Pa., was dissolved. The circulars and reports of the beneficiary students, Messrs. David Sheiry, Jr., Geo. B. Walbert, and C. E.

Creitz, were approved, and their appropriations renewed. Mr. Oscar P. Steckel, a student under the care of Classis, having finished his studies in the Theological Seminary at Lancaster, Pa., was, at his own request, transferred to the Classis of Lancaster, Synod of United States.

The Treasurer reported that during the past classical year he received for various objects $4614.28.

Classis directed that a Classical Convention be held during the summer at Fleetwood, Berks county, Pa., for the purpose of awakening an interest in the cause of Education, Missions and Sunday-schools, and appointed a committee to prepare a programme and make the necessary arrangements.

Delegates to Synod—Revs. N. S. Strassburger, W. M. Reily, Ph.D., N. C. Schaeffer, Ph.D., W. R. Hofford, D.D., and Elders Wilson K. Peters, J. F. Hunsicker, L. P. Hecker and Daniel Troxell, primarii.

Revs. E. A. Gernant, N. W. Helffrich, E. J. Fogel, and A. J. G. Dubbs, D.D., and Elders Peter Marx, Samuel Miller, Jonas Miller and Charles Lutz, secundi.

The next annual meeting of Classis will be held in the Reformed church in the village of Alburtis, Lehigh county, Pa., on the second Tuesday in June, A.D. 1888, at 10 o'clock, A. M.

N. S. STRASSBURGER, Stated Clerk.

Report on the State of Religion.

Dear Fathers and Brethren: — With humble gratitude to our heavenly Father, that He has permitted this Classis to assemble in regular session once more, your Committee on the State of Religion begs leave to offer the following report:

The parochial reports have been examined. If there is like priest like people, we can say that the outlook of God's vineyard is good. The brethren are all earnest in the ministry of the Word, the performance of pastoral duty, and fighting against actual sins, and the Prince of darkness. Where such light bearing is done, darkness must vanish. But yet not we, the servants, it is Christ who, according to His word, is always with us in His work. Faith comes of hearing the word. God's word shall not return void, but accomplish that whereunto He has sent it.

Religion is a force, and as such we can judge of its state only by its exercise, by what it does. The power of religion must show effects, and from these, the fruits, we shall and must judge the life and condition of the tree.

An indication of the healthy state of religion within the bounds of our Classis, is the numerical growth of all the congregations. All of those that have been reported, have grown. Not like mushrooms, but steady has been their growth. Life is also shown in the general interest taken in the erection and improvement of places of worship. There is a prevailing tendency to dedicate to God, houses free of debt, and why should this not be so? And yet the tendency has not always been so.

An indication of the healthy religious condition of our Zion not only outwardly but inwardly, is the fair proportion of members who avail themselves of the means of grace afforded in the Lord's Supper. There is not as great a proportion as there ought to be, *nor is it gaining much on former years.* A better sign is the largely increased contributions for benevolent purposes in the church. In one church there is even more given for others than is kept for themselves. To give is more blessed than to receive. To give is to be like unto God, who, in Christ, gave Himself for us. To give for a good cause is godliness, is religion. And religion without this godliness is vain. Religion dare not be sounding *brass.* The sound of silver and gold dropped humbly into God's coffers for the bodily and spiritually hungry is *not forbidden.* It is the sound of brass that God does not want. Nehushtan. Compared with the condition of these churches years ago, a great advance has been made.

For the future still better things can be expected, for there is great interest taken by the people, young and old, in the object for which this money is given. Missionary societies, branches and sub-branches, spreading intelligence abroad, teaching the hearts of the people, are found everywhere. This is a good sign.

A good religious condition is manifested in the fact that educational institutions are liberally supported. This does not mean that they are in any way supported as they deserve, or as they need be for the welfare of God's kingdom, but relatively to past support. There is growth, there is life in the people.

Among all this missionary work the orphans are not forgotten. There is a rain of benevolence, and when it rains it drops everywhere; even the pastors are not forgotten. But when there is a drought no one has aught.

The dark side to this picture is the sad fact that not all our people, not all numbered with us, are on the Lord's side. Many are with us, but not of us. Satan is alive and very energetic. He often disturbs the work of Christ and His people. He is wily and his helpers are not a few. But this again has an encouraging side, for if he were quiet, there were certainly death in the camp of Israel. So where Christ works, sin and Satan are here to oppose Him.

With all this opposition of sin and Satan a fair proportion of the unconfirmed are yearly brought to an open stand for Jesus, and young men are preparing for leading on the armies of Jehovah and His anointed.

With thankfulness to the Great Head of His Church for the past history of the Church, with faithful submission of His Zion to His care for the future, this report is

Humbly submitted.

G. W. STIBITZ.
EDWIN A. GERNANT.
CHARLES H. LUTZ.

Wyoming Classis.

Pursuant to instructions, the members dismissed by East Susquehanna Classis at its adjourned meeting to organize the contemplated new Classis, met in St. John's Reformed church, Shamokin, Pa., June 29th, 1887, at 10 o'clock, P. M. The Rev. A. Houtz, as per appointment, occupied the chair. The devotional services were conducted by the Rev. S. C. Meckel. The Rev. T. Derr was elected secretary pro tem.

The following officers were elected—Rev. F. K. Levan, president; Rev. J. S. Wagner, corresponding secretary; Rev. A. Houtz, treasurer; Rev. J. A. Peters, trustee; and Rev. S. Sidney Kohler, stated clerk.

It was resolved that the name of the new Classis be the Wyoming Classis.

A communication was received from the officers of East Susquehanna Classis, containing requests, recommendations and instructions of said Classis. The several items of the communication were all favorably considered.

Delegates to the Synod of the Reformed Church in the United States—Revs. J. A. Peters, F. C. Yost and A. Houtz; Elders S. C. Klapp, D. R. Williams and William B. Moyer, *primarii.*

Revs. D. E. Schoedler, J. S. Wagner, and T. Derr; Elders J. A. Caldwell, H. P. Follmer and S. C. Shive, *secundi.*

Resolved, That we endorse the action of East Susquehanna Classis authorizing the publication of an abstract of the proceedings of the annual meeting of East Susquehanna Classis, and also that an abstract of the minutes of the meeting of the organization of Wyoming Classis be incorporated in said pamphlet; and, furthermore, that separate statistical tables of the East Susquehanna Classis and Wyoming Classis be published in this pamphlet, as well as the separate tables of assessment for the two Classes for the ensuing year.

By request, Rev. D. E. Schoedler was appointed to supply Heller's congregation until the next annual meeting of Classis.

Classis adjourned to meet in Trinity Reformed church, Bloomsburg, Columbia Co., Pa., May 31st, A. D. 1888, at 7.45 o'clock, P. M.

Statistics—Ministers, 14; congregations, 34; members, 4 701; members unconfirmed, 2,586; baptisms—infants, 369; adults, 30; confirmed, 286; by certificate, 334; communed, 3 947; dismissed, 48; erasure of names, 128; deaths, 160; Sunday-schools, 31; Sunday school scholars, 3,435; students for the ministry, 2; benevolent contributions, $2,097; congregational purposes, $26,832.

STATED CLERK.

Resolutions.

At the regular meeting of the Ladies' Missionary Society, of Butler, the following resolutions were offered:

WHEREAS, Our Heavenly Father removed Miss Etta K. Prugh, our beloved sister and coworker in the missionary cause, so unexpectedly and without a moment's warning, from our midst, to the mansions above, in the very morning of life filled with hope and joy.

Therefore, we, the members of the Ladies' Missionary Society of the St. Paul's Reformed church, Butler, Pa., do humbly and reverently bow in sadness to this inscrutable Providence, knowing that He doeth all things well, and that our loss is her eternal gain. We extend our heartfelt sympathy to the bereaved family in this, their greatest and saddest affliction. The sweetest consolation we have at this moment is to know that our sister and your daughter has fallen asleep in Jesus, and is now resting on her Saviour's bosom in her Heavenly Home.

BERTHA LIMBERG.
MRS. J. R. SMITH,
MRS. WM. CROMM.
ANNA WELSHOUSE.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Irwin.—Rev. F. Pilgram of Greenville—Shenango charge—has received and accepted a call to Irwin charge, lately vacated by Rev. A. E. Truxal. He will enter upon his duties there the first week in October. In reference to Rev. P.'s leaving his present field, the "Advance Argus" of Greenville, has this to say:

"Rev. F. Pilgram, who has been pastor of the Shenango charge Reformed church, and who has been a resident of our place for many years, has received a call from the Irwin charge, Westmoreland county, Pa. It is probable he will accept the same. We confess that we are sorry to hear that Rev. Pilgram is likely to leave us. He has hosts of friends here both in and outside of his denomination. While he has always given evidence that he entertains well defined views upon all important subjects, and has not hesitated to give suitable expression to them on all proper occasions, he is nevertheless tolerant towards his fellow men, and quite willing to recognize their right to their individual opinion. Should Rev. Pilgram conclude to accept the call, the good people of Irwin charge will no doubt be pleased with their new pastor."

Everett.—At the spring communion held in the Everett congregation, Rev. J. W. Alspach, the new pastor, received six new members.

Martinsburg—The members of the Martinsburg charge gave their pastor and family a very warm reception. Nothing was left undone—even the garden was made and taken care of.

On the 28th ult., the members of the St. John's congregation, completely surprised them, by taking possession of the parsonage. After extending greetings and passing a few hours pleasantly together, they gave it up again, with the kitchen larder and cellar well filled with such things as are needful for the supply of their temporal wants.

Mr. Ehrlenbach in a neat address presented these gifts, for which the pastor returned thanks, praying that the Lord might bless them abundantly for their kindness.

Altoona. — The annual summer communion was held in Christ Reformed church, Altoona, Pa., Rev. D. S. Dieffenbacher, pastor, July 17th, was largely attended, and was truly a season of spiritual revival. Eight members were received by certificate. Seven infants received the sacrament of baptism. Offering for beneficiary education amounted to $27.50.

Maryland.

Mount Pleasant.—Rev. A. Shulenberger, pastor of the Mt. Pleasant charge, Frederick county, Md., has lately been very unfortunate in the destruction of his stable and contents, including his horse and carriage, by lightning. Bro. S. is a hard working pastor and has served this charge for several years on a small salary, part of which was made up by the Mission Board, but is now self-supporting, and he deserves the practical sympathy of the church in his misfortune. Allow me, therefore, through the MESSENGER, to suggest to the pastors of Maryland Classis, that they take up collections in their respective charges, for the benefit of this good brother, and thus manifest the spirit of brotherly love—"But now abideth, faith, hope, charity; but the greatest of these is charity." POTOMAC.

Miscellaneous.

The Ohio Synod's Board of Missions has commissioned Rev. F. W. Stump for Boz, Dakota, at $500, and a yearly reduction of $100 (his own proposition).

Rev. J. B. Henry of Dayton, Ohio, elected Superintendent of Missions by the Ohio Synod has declined the call.

General News.

Home.

Death. Trenton, N. J., July 19th.—Dorothea L. Dix, the philanthropist, whose life was devoted to relieving the condition of the insane, pauper and criminal classes, died to-day at the Trenton asylum, which she was instrumental in founding in 1846. She was born at Worcester, Mass., about 85 years ago. Death resulted from heart disease. She was instrumental in having Congress pass a bill in 1854 appropriating 10,000,000 acres of the public lands to endow insane hospitals in the States, but President Pierce vetoed the bill. During the war she was superintendent of hospital nurses for the Union army. Her remains will be sent to Boston.

German Gifts. Washington, D. C., July 19.—The Secretary of State has received through the German Minister at Washington from the Emperor of Germany a check for $1000 and two handsome gold watches, the latter embellished with the likeness and monogram of the Emperor, with a request that the money be divided equally among the families of the five members of the life-saving crew at Dam Neck Mill Station, Va., who lost their lives in attempting to rescue the crew of the German ship Elizabeth on the 8th of January last, and that the watches be presented to Frank Tedford and Joseph E. Etheridge, the only survivors of the life-saving crew. The money and watches have been turned over to General Superintendent Kimball for distribution.

Terrible Railroad Accident.—New York, July 21.—Shortly after 7 o'clock this morning a gang of sixteen Italian laborers at work ballasting the Erie Railroad between Allendale and Hohokus were struck by the Chicago express, which rushed around a curve and was suddenly upon them. The shrieks of the victims were heartrending, and when the train slowed up the track presented the sickening sight of being covered with mangled bodies, the rails being spattered with blood and broken limbs, and pieces of ragged flesh being scattered in all directions. The question of who is to blame is yet to be settled, but it is claimed that it was the duty of the foreman of the gang of laborers to watch for approaching trains at the dangerous curve, and that he must have neglected to give the warning whistle.

The bodies were carried to Hohokus and the injured were taken to St. Joseph's Hospital, at Paterson. Some of the men belonged in Paterson. Only two of the men killed are known by name, Donato Ambrece and Dom Stembo. The others are only known by numbers. The injured are: Dominick Scravo, leg broken; T. Ruck, arm broken; Torry Scones, injured internally, and two others so badly hurt as to be unable to give their names.

Of sixteen men who were on the track eleven were killed outright and five injured. The engineer of the express, in a statement made when he reached Jersey City, said that before he reached the curve he blew a warning whistle, not knowing, however, that any people were on the track. The moment his train had turned on the curve he saw the Italians huddled like a flock of sheep on the very track his engine was on. They had got over there to avoid a train coming from New York city, and had their backs turned to the express. He tried hard to stop his train, but no human power could have done so in time to avoid killing the men. The engine, he said, mowed them down as a scythe cuts grass, and their mangled bodies were thrown in all directions. The conductor did not know what had happened until the train had slowed up.

Pittsburg, Pa., July 24.—An accommodation train on the Baltimore and Ohio Railroad ran into an open switch just after leaving the station this afternoon, and was precipitated over an embankment twelve feet high. The engine, combination baggage and smoking car and one passenger coach were almost completely wrecked, and eight persons, including the engineer and fireman, were injured. The train was proceeding at the rate of about six miles an hour, and had reached the Tenth street bridge when the engineer noticed that his engine had suddenly left the main tracks. He put on the air brakes as quickly as possible, but before the train could be stopped it went over the hillside.

The baggage car and passenger coach rolled down and fell on their sides, and the engine turned over. Engineer J. J. Moore and Fireman Frank Hughes were thrown from the cab and badly hurt. The former was terribly scalded, and will probably die. Hughes had one arm broken and was badly bruised. All of the passengers escaped unhurt but six, who jumped from the train when it first left the tracks. Of the latter the only one seriously injured was a young girl named Katie Gilhooley, who was rendered unconscious, and, it is feared, has concussion of the spine. The others sustained slight cuts and bruises. It is not known how the switch happened to be open.

Destructive Storms.—The sweltering heat of Friday was followed on Saturday morning by terrific thunder-storms. The first, which had its centre in the middle of the city and hardly reached beyond its confines, began at 3 30 A. M. and continued for an hour, the torrents of rain having been accompanied by sharp flashes of lightning and deafening thunder-crashes. In a single hour the storm had spent itself, and the clouds had poured out 2.25 inches of water, a greater rainfall than was ever known before in Philadelphia.

The storm was most severe in the section of the city bounded by the two rivers, Callowhill street and Washington avenue, and in that district much damage was done by the floods of water which choked the sewers and overflowed the streets. In the southeastern portion of the city flooded cellars were numerous, and for a short time it seemed as if the entire territory was likely to be submerged.

Pier No. 10, the property of the Pennsylvania Railroad Company, located at Walnut street wharf, was partially destroyed by the storm, causing the foundations to cave in. There are five large piers at this point, and all used for the shipment of freight. The north side of Pier No. 10 is on a line with the south side of Walnut street. A large culvert, some ten or twelve feet in diameter, running out of Walnut street continues its way under the pier a distance of over 100 feet and empties into the river at the extreme end of the pier.

There were a number of men at work loading the floats when the storm broke forth. The sewer became choked and finally bursted by reason of the tremendous volume of water backed up in it. The noise of the bursting sewer alarmed the foreman of the gang of laborers, and the removal of freight from the pier was begun at once. The huge cases of valuable merchandise had hardly been moved out of the way when the piling and logs on the north side of the pier were seen to bulge out, and the roof began to settle, carrying with it a large section of the wooden roof that covers the pier. The rushing water from the sewer did its work quickly, cutting away the support of the pier and letting a section 15 feet in width and about 90 feet in length into the river. As the tide fell the pier began to sink, and when low water was reached the rafters and roof were shored up to prevent them from further settling. A pile-driver was brought to the scene in the afternoon, and the work of restoring the pier was begun.

Continued on 8th Page.

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Miscellaneous.

The Stream.

B. F. SAWYER.

A fair child plays by the mountain spring,
Cooing the songs the bobolink sings,
Not a thought of guile, or shadow of care,
To cloud the innocent brow so fair,
While the spring flows on—
Heart as light as the morning air,
No taint of sin nor shade of care,
To cloud the beautiful brow so fair;
And the spring flows on.

A lithe youth walks by the sparkling stream,
Watching the silvery waters gleam,
His heart still pure as its waters are,
Unvexed by the ruth of a single care,
While the stream flows on.
Dreaming as one in a morning dream,
Lazily watching the laughing stream
Sporting its way in the noonday beam,
And the stream flows on.

A strong man stands by the river side,
Thoughtfully watching the fretful tide,
His shoulders stooped by the toil of years,
His broad brow bent with the bale of cares,
While the stream flows on.
His stature bent by the moil of years,
Heart half sick with its gathering cares,
And eyes bedimmed by unbidden tears,
And the tide flows on.

An old man waits on the ocean shore,
Counting the years that have gone before,
Waiting there for the ship to come
To bear him away to his final home,
While the tide flows on.
Longingly waiting the ship to come
To bear him across to his long, long home,
While the day grows dark in the evening's gloam,
And the tide rolls on.

—*Selected.*

Selections.

Politeness is benevolence in trifles.—*Lord Chatham.*

No fountain so small but that Heaven may be imaged in its bosom.—*Hawthorne.*

Life is a quarry, out of which we are to mold and chisel and complete a character.—*Goethe.*

Nothing but the infinite pity is sufficient for the infinite pathos of human life.—*John Inglesant.*

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—*Robertson.*

Speak not to me of suns, of the elementary chemistry of globes. The marvel of a humming-bird's egg transcends the Milky Way.—*Michelet.*

There is no failure to the good and wise.
What though thy seed be scattered by the wayside
And the birds snatch it? Yet the birds are fed,
Or they may bear it far across the tide
To yield rich harvests after thou art dead.

Personal.

Dom Pedro, of Brazil, has not gone to Europe for his health, and grave doubts are entertained whether he ever will go. His long seclusion and the non-committal bulletins from his physicians lead to the fear that his condition is serious.

Pastor Schneller, who for more than twenty-five years has been at the head of the Syrian Orphans' Home in Jerusalem, reports that during the season just closed there have been more tourists and pilgrims in Jerusalem than in any single year in his life in the holy city. There were nearly 30,000 pilgrims. Russia is erecting a tower on Mt. Olivet, a hundred metres high. It will be the highest building in the East.

The Rev. Dr. Kidder, having been compelled by ill health to resign the office of Corresponding Secretary of the Board of Education of the Methodist Episcopal Church, his resignation has been accepted, and the Rev. D. A. Goodsell, D.D., has been elected Secretary until the meeting of the Board in November. Dr. Goodsell took charge of the affairs of the Board on July 1, and all correspondence relating to his duties will be directed to him at No. 805 Broadway, New York.

Canada has a young Indian poetess in the person of Pauline Johnson, residing at Brantford, who is described as a slender, graceful brunette, a little above middle height, with abundant dark hair, frank, hazel eyes, oval face, red, flexible lips, and ringing, musical voice. The Indian spirit is strong within her, and she says that, should she marry a white man, she would still teach her children to feel and boast that they are Indian. Miss Johnson is a contributor to the "Week" and other periodicals, and her poems are distinguished for deep feeling and rich imagery.—*Boston Transcript.*

A prominent British officer, says *Life* (London), dining recently at Hawarden for the first time, ventured to traverse a very erroneous version of recent occurrences which fell from the lips of his host. Thereupon Mr. Gladstone's eyes began to glare, he knit his brows, and surveyed his audacious guest with a glance of withering contempt. But ere his anger could find vent in words, an intimate friend of the family averted the impending storm by interposing with an adroit explanation of the visitor's "obvious misconception," as he chose to term it. While the explanation was still in progress a footman slipped into the guest's hand a scrap of paper, on which Mrs. Gladstone had hastily scribbled the words, "I regret that I forgot to forewarn you that Mr. Gladstone is never contradicted in this house."

Science and Art.

TO TELL SOUND TIMBER.—It is said the soundness of a log of timber may be ascertained by placing the ear close to one end of it, while another person delivers a succession of smart blows with a hammer or mallet upon the opposite end, when the continuance of the vibrations will indicate to an experienced ear even the degrees of soundness. If only a dull thud meets the ear, the listener may be certain that unsoundness exists.

Leisure Hour states that in Germany the blacksmith, when finishing a horseshoe, punches a hole in the two ends, and when the shoe is cold he taps in a screw thread and screws into the shoe, when on the horse's foot, a sharp pointed stud of an inch in length, and with shoes thus fitted the horse travels securely over the worst possible road, either when riding or driving; draught horses are shod in the same way. When the horse comes to the stable the groom unscrews the pointed stud and screws in a button, so that no damage can happen to the horse, and the screw holes are prevented from filling. When the horse is going out the groom takes out the button and screws in the pointed stud, and there is no fear of the horse coming back with broken knees or strained sinews, and the public are spared the sight of horses down or slipping in all directions.

THE PROCESS OF MAKING PAPER CAR WHEELS.—The paper car wheel was the invention of Richard N. Allen, a locomotive engineer, afterward Master Mechanic of the Cleveland and Toledo Railroad. His first set of paper wheels were made at Brandon, Vt., in 1869, and after much scoffing he was permitted the use of a wood car on the Central Vermont Road, under which they were tested for six months. The Pullman Palace Car Company in 1871 gave the first order for a hundred wheels; ten years after the Allen Paper Car Wheel Company, with great shops at Hudson, New York, and Pullman, Ill., produced and sold 13,000 in a single year. One of the first experimented with under a "sleeper" is shown at Hudson, with a record of 300,000 miles travel. It is the body of the wheel only which is of paper. The material is a calendered rye-straw "board" or thick paper made at the Allen Company's mills at Morris, Ill. This is sent to the works in circular sheets of 22 to 40 inches diameter. Two men standing by a pile of these rapidly brush over each sheet an even coating of flour paste until a dozen are pasted into a layer. A third man transfers these layers to a hydraulic press, where a pressure of 500 tons or more is applied to a pile of them, the layers being kept distinct by the absence of paste between the outer sheets. After solidifying under this pressure for two hours the 12-sheet layers are kept for a week in a drying-room heated to 120 deg. F.; several of these layers are in turn pasted together, pressed and dried for a second week, and still again these disks are pasted, pressed and given a third drying of a whole month. The result is a circular block ginal paper, compressed to 5½ or 4½ inches thickness, and of a solidity, density, and weight suggesting metal rather than fibre. The rough paper blocks are turned accurately in a lathe, whence shavings like leather and a cloud of yellow dust fly off, to a diameter slightly greater than the inner circle of the tire. The hole in the centre is also made on the lathe, and after the paper has received two coats of paint to prevent moisture working its way within the cast-iron hub is pressed through by the aid of the hydraulic press, and the wrought-iron back-plate is clamped on. The enormous hydraulic power finally drives the paper centre into the tire by help of the bevel.—*Iron Industry Gazette.*

Items of Interest.

A lady who advertised for a girl "to do light house work," received a letter from an applicant who said her health demanded sea air, and asked where the lighthouse was situated.

Harriet Beecher Stowe has never been sorry that she wrote "Uncle Tom's Cabin," from which it may be inferred that she has never seen it played by any portable theatrical company.

A Buffalo citizen gave his small son a $5 bill, saying that he could buy a hat and a pair of shoes and spend the rest in fireworks. The boy got a 35-cent pair of shoes, a 15 cent hat, and $4.50 worth of fireworks.

The reunion at Gettysburg between the Philadelphia Brigade and Pickett's Division ought to cause the people of this country to remember for all time to come that peace is better than war.—*Savannah News.*

More able-bodied men attended base-ball games in the United States July 4th than the armies of the nation numbered at any one time during the Revolutionary War. That is the way we have grown.—*Cleveland Leader.*

The statement that Boston has six editors engaged in active work who are eighty years old is not true. It probably originated from the fact that no Boston paper is ever allowed to go to press unless it has in it six jokes that are at least eighty years old.—*Somerville Journal.*

The new Capitol of Texas is to be in the shape of a Greek cross, with rotunda and tall dome at the intersection of the main corridors. It is 562 feet long and 288 feet in greatest width, classical in style, and approximating to the National Capitol at Washington. It will be the largest State Capitol in the Union.

Following its publication of an article from a London source, setting forth the greater temperance there than used to be observed among newspaper forces, the *Printers' Circular* observes: The *Circular* recently had occasion to speak on this very subject. We then stated it as our opinion that in this country, among editors, reporters and printers there had been of late years an abatement of the drinking habit. It is gratifying to know that the same condition of things is noticeable in London. The old race of hard drinkers is gradually dying out in journalism, and to no small degree in the printing craft. The discipline of modern business has had much to do with it. Newspaper offices are no longer, as they once were, the headquarters of Bohemians who considered that it was a distinguishing badge of their profession to be known as drinkers and good fellows. It would surprise the general public, which supposes that journalists and printers are men of bibulous habits, to go into the newspaper offices of Philadelphia, for instance, and find how many of the employes in both the intellectual and mechanical departments are either strictly total abstainers, or, at least, very moderate drinkers.

Useful Hints and Recipes.

The French method of administering castor oil to children is to pour the oil into a pan, and place over a moderate fire; break an egg into it and stir up; when it is done flavor with a little salt, sugar or currant jelly. In this way the very unpleasant taste is hardly perceptible.

RASPBERRY VINEGAR WITH SUGAR.—Mash the fruit in an earthen bowl; to every pound of raspberries add a pint of vinegar, cover, and let it stand two or three days, then press it through a jelly-bag; to every pint put half a pound of loaf sugar, set the juice on the fire to come to a boil, take off any scum that rises; allow five minutes gentle boiling, set it to get cool; then pour it into small bottles and cork well.

ICED TEA.—For a dozen tumblers of tea use twelve teaspoonfuls of Oolong tea, twelve tumblers of water, and about two quarts of broken ice—not very fine. Wash the ice until it is perfectly clean and put it into the vessel in which the tea is to be made. Pour in the water and then sprinkle in the dry tea. Cover and set in the refrigerator or some other cool place for four or, better still, six hours. The drink will be found strong and exhilarating.

CURRANT VINEGAR.—This fine vinegar is made by simply pressing the fruit to a mash; let it stand a night, then strain the juice off clear and fill bottles to the brim. Set them uncorked in the sun, or in a warm place, until the fermentation ceases. Any little impurity that rises skim off with a piece of blotting paper and cork the bottles well. White currants are excellent for delicate pale vinegar. Red ones make a vinegar equal to that made from the finest red wine.

Farm and Garden.

Pinch back the ends of the lima bean runners as soon as they shall reach four or five feet in height, so as to force them to send out laterals.

Shade trees sometimes require attention. Wood ashes should be applied around all kinds of shade trees at least once a year. The hedges will also be benefited by ashes.

Turkeys hatched as late in the season as this month will be liable to injury owing to the attacks of lice, unless given careful attention. They will also fail to attain large size by the end of the year.

If weeds exist on grass lands they should be pulled up if the mower cannot be used, as seeding of the weeds will soon destroy the value of the grass-plot. No weed should ever be allowed to produce seed.

After the raspberries shall have been marketed the canes should be well worked, so as to remove the grass and weeds, in order that the new canes may make as much growth as possible. An application of wood ashes would prove an excellent fertilizer.

Flies are terrible annoyances to stock during this season, and every stable should be supplied with screens to the windows and doors. They are not expensive, and will enable the horses and cows to secure rest. In the pasture the insects cannot well be avoided.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

UNIVERSAL BELIEFS; or, The Great Consensus. By Rev. E. F. Burr, D.D., author of "Ecce Coelum," etc. Pp. 312.

This is a plain, sensible, forcible book, relating to the higher truths of God that force themselves upon the minds of men at all times and in all nations. It is not an argument to show that all religions are equally worthy of acceptation, because some element of truth may enter into them. It could not do this, because Mahomedanism, for instance, is Monotheistic, and yet in the main it panders to sensualism; and so other false religions may have some things that coincide with true, without being entitled to credence. But the book does show that the fundamental truths of Christianity are supplemented by evidences that come to us even from Paganism, and give everything a cumulative weight. It is in some sense a work on Comparative Theology, and its design and tendency is to strengthen faith in the things necessary to our eternal salvation. It is eminently safe and practical in its whole tone.

LIFE OF HENRY CLAY. By Carl Schurz. In two volumes. Cloth. Gilt top. Pp. 383 and 424. Boston and New York: Houghton, Mifflin & Company. The Riverside Press, Cambridge. 1887.

These volumes belong to a series of the lives of "American Statesmen," edited by John F. Morse, and issued in the good style of the Riverside Press, by the well known publishing firm mentioned above.

The volumes before us are exceedingly interesting as they relate to a man of great prominence, whose record was a part of the history of the nation. This, too, is the time to write them. The enthusiasm and prejudices of the past are fading in the distance and men see the necessity of taking a calm view of events and of the characters who figured so largely in what was yet the formative period of our government. The life of Henry Clay, when he was the idol of the old Whig party and the favorite abomination of the Jackson Democrats, could not be properly written in the heat of partisan feeling. Geo. D. Prentice wrote a flaming panegyric—a brilliant book, eminently satisfactory to the friends of the sage of Ashland, but unaccepted by his enemies. On the other hand, the adherents of the man of the "Hermitage" heaped all kinds of abuse upon Mr. Clay, and believed he was a party to bargain and corruption. Now, in our opinion, we have a book that is eminently just—one that admits the failings and mistakes of the man whose history it gives, but at the same time vindicates his integrity. The book is full of important details that will be recalled with interest. One general effect it will have, will be to show that the political animosities are not as bitter now as they were years ago; another will be to demonstrate, to the thoughtful, the fact that the best talents of the country were employed in trying to effect compromises upon issues that were not to be settled in that way. Had not this experiment been made by such statesmen, the subsequent appeal to arms would always have been spoken of as unnecessary.

Mr. Schurz is an admirable historian. He keeps himself in the background and lets his subject come fully into view.

HIS STAR IN THE EAST: A STUDY IN THE EARLY ARYAN RELIGIONS. By Leighton Parks. Houghton, Mifflin & Co. 1887. Pp. 292. Price $1.50.

This able and refreshing book consists of a course of ten lectures originally delivered before the Lowell Institute in the winter of 1885, but since then carefully revised and much enlarged. Its striking title would hardly indicate to the average reader its general character. The theme it discusses is, in fact, the relation of the early Aryan religions to Christianity, and its purpose is "first, to point out the excellence of each religion which is considered, and then show that the religion of Christ has the same; secondly, to show that over and above the excellent things which may be found elsewhere, there is that in the gospel which 'eye saw not, and ear heard not, and which entered not into the heart of man,' but which God hath revealed in the life of Jesus the Christ." It is a valuable and interesting study in comparative religion, though limited to Vedaism, Brahmanism, Buddhism, Hinduism and Zoroastrianism, as embodying, in defective forms, great truths and pressing needs, which reach their highest and only complete fulfilment in the religion of Christ. The author has a keen insight into the main characteristics of the religions he brings under review; he sees clearly their excellences as well as their faults, and finds in them rightly an unconscious prophecy of the one absolute and universal religion of the Gospel of Jesus Christ. He writes in a clear vigorous style, and in an earnest spirit, and his book is to be commended as a valuable contribution to the study of the early Aryan religions as dim foreshadowings of the fulness of truth in Christianity.

CONNECTICUT: A STUDY OF A COMMONWEALTH-DEMOCRACY. By Alexander Johnston. Houghton, Mifflin & Co. 1887. Pp. xiv. and 409. Price $1.25.

This is one of the excellent series of "American Commonwealths," edited by Horace Scudder, and we venture little in saying that it is at least not inferior to any of its predecessors. The name of the author, who is Professor of Jurisprudence and Political Economy in Princeton College, is a guarantee that the book is well done. His aim is to present certain features in the development of Connecticut which have influenced the general development of the State system in this country, and of the United States. His point of view is that of the statesman, not of the antiquarian; and in this respect Connecticut forms an interesting study. Small in extent and almost without natural advantages, it did more, perhaps, than any other of the American Commonwealths to shape our Democratic institutions. In fact, the Democratic development in this country starts, as the author remarks, with Connecticut's constitution of 1639, the first written and Democratic constitution on record. From this it is apparent how important a subject the author has taken in hand. He gives evidence of having carefully studied the documentary sources of the history, while at the same time he displays keen historic insight and fairness in his judgments. His book is one of absorbing interest.

THE LUTHERAN QUARTERLY. July, 1887. Edited by E. J. Wolf, D.D., and P. M. Bikle, Ph D., with the special co-operation of M. Valentine, D.D., LL. D. Gettysburg. Terms—$3 per annum, in advance.

THE GUARDIAN: A Monthly Magazine for Young Men and Women, Sunday-schools and Families. Rev. H. M. Kieffer, A. M., Editor. The contents for August are—Uncle Gabe on Church Matters; Golden Rule Scenes, by the Rev. I. E. Graeff, D.D.; Sanctified Temperament—the Melancholic, by the Rev. J. Hassler, A.M.; Short-Hand Writing, by the Rev. E. N. Kremer; What is Faith? by the Editor; A Critical Moment; A Gallant Thrush; College Days of Noted Men; A True Incident; Angelica Kauffman and Sir Joshua. Our Cabinet. Sunday-school Department.

Philadelphia: Reformed Church Publication Board, 907 Arch street.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending July 23rd contains—Count Vitzthum's Reminiscences of St. Petersburg and London, Edinburgh Review; Richard Cable, the Lightshipman, part XVII., Chambers' journal; Leopardi, Macmillan's Magazine; Nina, A Story of the Upper Engadine, Temple Bar; Childish Things, Chambers' Journal; The Royal Caste, Spectator; A Review of Lighthouse Work and Economy in the United Kingdom during the past Fifty Years, Nature; The Jubilee, Spectator; Saturday Review; Queens in Procession, Saturday Review; On the Pernicious Influence of Good Books, St. James's Gazette; Poetry and Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers

The frontispiece of the MAGAZINE OF ART for August is a photo-gravure from a painting, "Here's Your Health" by Jose Domingo, the Spanish Meissonier, whose work is so highly prized in this country. The opening paper is on "current art," and reproduces for the readers' delectation a number of the more conspicuous pictures recently on exhibition in London. Farnley Hall, which Ruskin describes as "a unique place," adding: "There is nothing like it in the world, a place where a great genius was loved and appreciated, who did all his best work for that place, and where it was treasured up like a monument in a shrine," is given considerable space on account of the genius, Turner, and his master-pieces. The writer of this paper has had excellent material at his disposal and he has made the most of it. Another interesting paper is on the "By ways of Book Illustration," and another on "Art Patrons," going back to Rameses II of Egypt. The first of a series of papers on "The Salon" is given with illustrations from the more important pictures. Harry Furniss contributes some amusing "Random Reminiscences of a Special Artist," capitally illustrated by himself. Other articles of value and a copious supply of art notes bring the number to a close.

Cassell & Company, New York, 35 cents a number, $3.50 a year in advance.

Married.

At the home of Mr. Daniel King, near South Bend, Pa., by Rev. Robert C. Bowling, July 12th, 1887, Mr. E. K. Ankeny, of Elderton, Pa., to Miss Mary King, of South Bend, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—June 23, 1887, in Stoyestown, Pa., Michael Brubaker, aged 80 years, 5 months and 11 days.

He was born January 12, 1807, and was married, by Rev. Jacob Crigler, to Catharine Probst, in 1829; was the father of twelve children—five sons and seven daughters—eight of whom preceded him to the eternal world. He has 21 grandchildren and one great-grandchild.

He was baptized and confirmed by Rev. W. Conrad, November 23, 1842, and ever continued to be a faithful and consistent member of the Reformed church. Two weeks after his confirmation he was elected to the office of deacon, and afterwards to the eldership—which office he filled at the day of his death. It was frequently his privilege to represent the church on the floor of Classis and Synod.

Devoted to his family, upright and honorable as a citizen, and faithful as a Christian, he will be much missed in our community.

Text: Phil. i. 21.

Tribute of Respect

WHEREAS, It has pleased the Lord in His wise providence to remove by death our esteemed and beloved brother, Elder Michael Brubaker, therefore be it

Resolved, That we, the members of the Consistory of the Reformed church of Stoyestown, Pa., acknowledge in this the hand of God, and bow in humble submission to the Divine will.

Resolved, That in his removal we deeply mourn and realize the loss of a true and faithful elder in the church, and a much esteemed and beloved Christian brother.

Resolved, That we extend our heartfelt sympathy to the deeply afflicted family, and pray our Heavenly Father that they may be sustained and comforted by His divine grace in their sad bereavement.

Resolved, That these resolutions be published in the Reformed Church MESSENGER, and a copy be sent to the family.

WM. D. LEFEVRE, Pastor.
ED. SMITH,
Secretary of Consistory.
DR. R. H. PATTERSON.
JOHN H. ZIMMERMAN.
FRANKLIN SPANGLER.

DIED.—At Keedysville Md., June 11th, Elder Alfred N. Cost, aged 63 years, 5 mos. and 8 days.

The deceased had always enjoyed good health until within the last year, when that unconquerable foe, dropsy, took hold of his physical powers and retained its grip upon them until they finally had to succumb to it. He was, apparently, only in the prime of manhood when this startling summons came upon him, and the providence that called him away from his family and church so comparatively early in life was indeed mysterious. He filled the office of elder in the church at the time of his death, and had been superintendent of the Sunday-school and leader of the choir formerly, as well as taken a deep and active interest in all the affairs of the church to which he belonged. He represented the charge in the Maryland Classis at different times and greatly enjoyed mingling with the ministers and elders of the church. He possessed more kindness of heart and charity than ordinarily falls to the lot of human nature, and indeed exposed himself to the charge of being "too good for his own good," if such a thing were possible. But it is, no doubt, wisely and graciously ordered, that there should be those who represent this better side of human life, as a striking contrast and rebuke to others who are so woefully deficient in this respect. Possibly this was the particular mission that the deceased was to accomplish in this life. As in the case of Paul, that which may have appeared to be weakness was in reality strength.

Elder Cost left one sister and two brothers, who deeply mourn over his loss; as well as a large circle of relatives and friends. His wife preceded him some eight years to the realms above. His three sons and three daughters, to whom he was fondly attached, are now committed to the mercy and love of the God of the fatherless and motherless. This was the earthly tie which it was most painful to break. One son and one daughter have for some years lived in and about Emporia, Kansas, who were not permitted again to look upon his face while in the flesh. Deep sympathy was shown towards the bereaved ones on the day of the burial. An unusually large concourse of people were present. The charge being vacant, Rev. S. S. Miller, of Boonsboro, was called upon to officiate on the sad occasion. He preached an appropriate and comforting sermon from the text recorded in Isaiah 57: 1, 2.

A FRIEND.

Religious Intelligence.

Home.

New Orleans has 171 churches, which is a larger supply than is generally credited to the gay city. The Baptists head the list with 50 churches, the Methodists are second with 36 churches, and the Roman Catholics third, with 35 churches.

The proposition is made public that a memorial altar in honor of the late Bishop Potter be erected, in the projected New York Cathedral by the contribution of a dollar or other small stated sum, by each person upon whom the Bishop has laid his hands, in confirmation or ordination.

There are now 16,000 colored teachers in the United States; 1,000,000 pupils in the Southern States alone, 16,000 in the male and female high schools, and 3,000,000 worshippers in the churches. There are 60 normal schools, 50 colleges and universities, and 25 theological seminaries. Colored people pay taxes on from $150,000,000 to $200,000,000 worth of property.

A bill before the Massachusetts Legislature does away with the distinction that now exists between the church and the society in Congregational Churches. "The double system of church and society government," says the Boston *Traveler*, "has been found in late years a cumbrous and inconvenient one, and is a relic of a time when society and religious conditions were vastly different than at present. The abolition of the double system is in the direction of progress."

Dr. Talbot W. Chambers speaking of "The Meaning of Organic Union," says: The proposal for Organic Union with the Presbyterian Church appears to be seriously made. It is worth considering what that means:

1. It means the extinction of the Reformed Dutch body as a distinct witness for the truth and the representative of one of the most important churches of the Reformation period.

2. It means the destruction of a non-prelatical but semi-liturgical body.

3. It means the overthrow of the literary and theological institutions at New Brunswick, which were founded to provide a ministry for the Reformed Dutch Church. If that ceases to exist, the reason for their existence ceases also.

4. It means a large diminution of gifts to Christ's cause, for the scattered people would no longer feel the *esprit de corps* which now animates to effort and sacrifice.

5. It means a sudden increase of the Episcopal Church, like that which occurred in the last century, for very many of our people, if deprived of their own church, would go to the Episcopalians.

6. It means wide-spread and painful litigation, for many churches would not consent to the transfer unless compelled by law.

7. It means that a mere outward union is of more importance than the unity of spirit for which our Lord prayed, and which all intelligent believers hold as inexpressibly dear.

Meanwhile, the agitation of the subject is greatly to be deprecated as unsettling men's minds, relaxing their energies and disposing them to yield to every plea for indolence and apathy. Doubtless, they who are making the stir think that they are doing God service, but, in fact, the service is done to God's enemy and ours.

Foreign.

The Bohemian Lutheran Church at Berlin celebrated its 150th anniversary on the 1st of May.

The Rev. Principal Cunningham, of St. Andrew's, took a remarkable subject for the Lee lecture delivered by him in St. Giles' Cathedral, Edinburgh. The topic he discussed was "Is a Union of the Episcopal and Presbyterian Churches Possible? If Not, is Federation?" Dr. Cunningham returns a negative answer to the first of these queries, and an affirmative answer to the second.

At Winchester Cathedral the other day the receptacle containing the heart of Bishop Nicholas of Ely, 1279, was unearthed. In a block of stone protected by a plate of lead and an upper slab of gray marble, was found the case containing the heart. The case, which was presumed to be of pewter, was sewn up in a napkin of silk or damask. The vessel was not uncovered, and was carefully re-interred after drawings had been taken. Bishop Nicholas of Ely was Lord Chancellor and Lord High Treasurer of England before he became Bishop of Winchester.

In a number of places in England joint committees of Baptists and Independents have charge of the religious work in their neighborhood, so as to avoid any interference and to secure economy of labor. So far as we hear of any difficulty in carrying this out, it comes not so much from questions of baptism as from theological differences of another sort. If Dr. Moxom, of Boston, was right in his address on Christian unity at Andover, two weeks ago, the mode of baptism is being made less and less a bar to fellowship between Baptists and other Christians in this country.

The movement which has been going on in Germany for some time in favor of a large amount of independence for the Evangelical Church—the Church to which the imperial family belong—has sustained a shock by the excitement of the recent elections. The Church was asking at one and the same time larger endowments and greater freedom of action. It is generally felt that the time is ill-chosen to seek greater liberty; and there are not a few who think, with the *Evangelical Church Journal*, that there is some inconsistency in asking the State to grant the Church, at one and the same time, more money and more liberty. It has not been the custom of civil Governments in the past to endow churches and to give them liberty also.

An article in a Scotch Monthly divides the 1,200 pastors of the National Reformed Church of Holland into three classes: The Moderns or Rationalists, the Evangelicals of the Groningen school, and the Evangelical Orthodox and Confessionalists. The Moderns generally deny the supernatural, and some are on the brink of atheism. They number about 600. The Groningen school number about 300. They are not properly evangelical, although that word is applied to them. They are really Semi-Arians and Semi-Pelagians. The remaining party, about 3,000, hold the essential truths of Christianity. They are divided into two sections—"the simply Evangelical, or Orthodox, as they are called, who, believing in the fundamental doctrines of salvation, yet scruple to receive the Belgic Confession and other formularies in their entirety; and the Confessional, or Reformed, who accept these in all their stringency, and demand a return to them as the only legal basis of the Church." The true Evangelical party is said to be making rapid progress, says the writer, whom we have already quoted:

"With reference to the present crisis, by a careful perusal of many documents, as well as by personal inquiry, I have come to the conclusion that the Reformed or dissenting party, from a strictly legal point of view, are wholly in the wrong, but that from a moral and Christian point of view they are wholly in the right. The Church, according to its existing constitution and practice, is not a confessional, but, as it has been fitly called, a 'reglementary' Church. It is held together, not by attachment to a common confession of faith, but by a complete net-work of laws and regulations, descending to the minutest details; and these are enforced by the supreme Synod with the utmost rigor."

If you wish to restore the bloom to your wasted cheeks, and so improve your health that plumpness and strength will succeed emaciation and debility, purify your blood with Ayer's Sarsaparilla. This remedy will benefit you more surely and speedily than any other.

The accounts of Levi Bacon, late financial clerk of the Interior department, are short by a deficiency of over $28,000.

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Dr. A. G. Bissell, Detroit, Mich., says: "I have used it in a severe case of general nervous prostration, and am very much pleased with the result. I shall prescribe it hereafter in similar cases with a great deal of confidence."

Cyrus W. Field is reported to have been nearly bankrupted by the recent flurry in Wall street.

Brilliant Eleanor Kirk, who ranks among the best of newspaper correspondents in her line, thus writes the *News* from Brooklyn, in reference to certain fashions:

The Worth manifesto in reference to unfashionableness of tapering waists is stirring things up at home and abroad. A fine figure is not to be despised, and it ought to be every woman's pride to make herself as attractive as possible. But Worth is right about plump waists. They are beautiful. The popularity of Ferris' Good Sense Corset abroad as well as at home, argues well for the evolution of women. These should properly be called common-sense waists, because they button in front and have firm shoulder straps which takes the weight from the hips, and are provided with different sets of buttons for the skirts. Their children's waists are models of durability and healthfulness. Every woman who has at heart the interest of the race ought to be willing to say a good word for its benefactors, and Ferris Bros., of New York, are benefactors indeed.

He has the greatest blind side who thinks he has none.

ADVICE TO MOTHERS.

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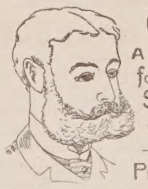

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CHIMES AND PEALS for CHURCHES, &c.
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CARPETS CLEANED for two cents per yard.
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SUNDAY-SCHOOLS,
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A Monthly Magazine for Young Men and Women and for Sunday-school Teachers. The Sunday-school has a special Department, in which are the **Lessons and Comments,** or **Notes,** for use of Teachers. A valuable assistant in the study and teaching of the Sunday-school Lessons from the Reformed standpoint.
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The loss to the company will amount to seven thousand dollars.

At the point where the north side bulged out is the landing place for all the telephone and telegraph cables connecting Camden with this city. All communication between the two cities, except by boat, was cut off until 2 P. M., when the cables were repaired.

Foreign.

Jubilee Naval Review. — Portsmouth, July 23d.—Portsmouth and Southsea have been thronged for days past in anticipation of the Jubilee naval review fixed for this afternoon at Spithead.

The scene at Portsmouth was one of extreme animation, hundreds of private craft of every description, all handsomely decorated and well freighted with gayly dressed people, having been anchored here. It looked like a gigantic marine picnic. The Bonnie Doon carried scores of Americans. The crowds afloat and ashore were enormous. On arriving at Portsmouth dock-yard the favored ones embarked on board troop-ships appointed to convey them from here and from Southampton to Spithead.

The vessels participating in the pageant as paraders numbered 128 pennants and included three squadrons of iron-clads and cruisers, aggregating 34 vessels, 75 torpedo-boats, gunboats and iron defense ships, divided into 5 flotilla, 6 training brigs, and 13 troop-ships.

Some of the stout wooden ships which figured in that review were visible in Portsmouth harbor to-day, decked bravely out for the occasion. Nelson's old ship, the Victory, was also a conspicuous object, and her old timbers echoed again and again as boat after boat passed her, the full complement cheering vociferously. More than that, the old ship mounted a gun or two and joined in the universal salute to the Queen.

The Queen left Osborne House a few minutes before 3 o'clock and went aboard the royal yacht Victoria and Albert. The Queen's yacht steamed into the Solent at 3.12 P. M. Her Majesty stood on the bridge, and was perceptible to all. The yacht first passed through the line of foreign ships and then proceeded down between the various British squadrons. The royal yacht Osborne, with the Prince and Princess of Wales on board, followed the Queen's yacht all the way. The detour occupied three hours. As her Majesty passed through the almost endless lines of war-ships, each yard being manned with brawny tars, cheer after cheer was sent up from the lusty crews to greet their sovereign, but it was not until the Queen had gone through the double lines that the great cannons of the big ships began to thunder forth the royal salute with a roar that caused the great vessels to roll and the sea to increase its heaving, as shot after shot came booming over the water. On such vessels as had no masts the turrets, breastworks and decks were lined with jack tars, and the queen had no reason to complain of her reception either on her progress down the line or on her return to Osborne, which was safely reached before 6 o'clock.

Taken altogether, the vessels which were drawn up in line when the Queen passed extended over four miles, and even this length was added to by the great troop-ships laden with spectators also falling into line and saluting the Queen as she made her progress.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa.

Per Rev. N. S. Strassburger, D.D., treas. Lehigh Cl., coll. at meeting of Classis, Cedarville cong., Rev. E. J. Fogel, pastor,	$5 62
From John J. Leuzinger, Los Angeles, Cal.,	6 50
Per Rev. J. S. Wagner, pastor, from S. S. of the Bloomsburg Reformed ch., offering on Children's day,	6 75
Rev. T. C. Leinbach, from Bernville Ref. ch.,	10 02
Rev. H. J. Welker, from Tulpehocken chge,	40 00
From an unknown friend, Reading, Pa.,	10 00
Reuben Bergstrasser,	1 00
Christ Reformed S. S., Bath, Pa., Rev. J. O. Lindaman,	10 50
Sinking Spring chge, Rev. W. J. Kerchner,	10 00

Thankfully received,
C. G. GROSS, Treasurer.
3716 Haverford Ave., Phila., Pa.

From Ladies' Aid Society, St. John's Ref. ch., Allentown, Pa., Rev. S. G. Wagner, D.D., pastor, 19 shirts.
From A. B. Ellsworth, Allentown, Pa., lot of bedding out plants.
From Zion's Ref. ch., Allentown, Pa., 5 gingham bonnets, waists, towels, etc.
From John Leaser, Allentown, Pa., map of Penna.
Wm. G. Moore, Womelsdorf, Pa., Team hire, $15.
Thankfully received,
THOMAS M. YUNDT, Superintendent.

Ref. Church Publication Board.

Received from Clarion Classis, per Rev. R. C. Bowling, treas., amount appropriated by said Classis for use of Publication Board of Reformed Church, U. S., $50 00
Thankfully received,
CHAS. G. FISHER, Treas. R. C. P. B.

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First Church.—Southwest corner of Tenth and Wallace streets. Pastor, Rev. D. Van Horne, D. D., 1520 Mt. Vernon street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church.—Green below Sixteenth street. Pastor, Rev. James Crawford, 1106 Mt. Vernon street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church.—Seventh near Oxford street. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church.—Nineteenth and Oxford streets. Pastor, Rev. James I. Good, 1515 North Nineteenth street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Church of the Strangers.—Fortieth and Spring Garden Streets. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Catechetical Service, Friday, 8 P. M.

Grace Mission.—Tenth below Dauphin street. Pastor, Rev. S. U. Snyder, 2239 N. 6th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.15 P. M. Lecture, Wednesday, 8 P. M.

GERMAN CHURCHES.

Salem.—Fairmount Ave. below Fourth street. Pastor *primarius*, Rev. J. G. Wiehle, D.D., 3102 Hamilton Street. Acting Pastor, F. W. Berleman, 341 Fairmount avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's.—Sixth street above Girard avenue. Pastor, Rev. P. H. Dippell, 1230 N. Sixth street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem.—Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's.—Thirty-eighth and Baring streets. Rev. J. B. Kniest, D. D., pastor, 213 N. 38th street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's.—Southeast corner Seventeenth and Fitzwater streets. Pastor, Rev. A. E, Dahlman, 741 south 17th street. Services. 10.30 A. M. and 7.30 P. M. Sunday-school 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teachers' Meeting, Friday 8 P. M.

St. Mark's.—Fifth above Huntington street. Pastor, Rev. G. A. Scheer, 2404 N. Sixth street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's, Bridesburg.—Pastor, Rev. J. B. Forster, 209 Weisart St., Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's.—Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 803 N. 26th street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. John's.—Frankford Ave., and Ontario Sts. Pastor, Rev. John Voeglin, 3403 Frankford Ave. Services, 10 A. M. and 7.30 P. M Sunday-school, 2 P. M.

Philadelphia Markets.

Wholesale Prices.

Monday, July 25, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@3; winter, extra, $3@3.50; Pennsylvania, family, $3.75@3 90; Pennsylvania, roller process, $4.@4.35; Western winter clears, $4@4.25; do. straight, $4.25@4.50; do. patent, $4.50@4.75; Rye Flour, $2 60@2.75 per bar.

WHEAT.—Sales 1500 bushels steamer No. 1 Pennsylvania red afloat and in elevator, at 80½c: No. 2 Delaware red, 82¼c., No. 2 red do. do. 80¼c.; July, 80⅜c.; August, 80⅝c.; September, 81¾c.

CORN.—Sales of 600 bushels No. 3 mixed in grain depot, 48c.; July, 47½c.; August, 47½c.; September 47½c.; October 48c.

OATS.—Sales of 2 cars No. 2 white at 30¼c.; 1 car choice do at 30¾c.; July, 30c; August, 34c.; September, 33¾c.; October, 34½c.

PROVISIONS.—We quote Mess Pork at $16; family Pork, at $16.50@17.50; as to weight; shoulders in salt, 6½c.; do. smoked, 7c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 6¼@6¾c.; prime steam do. $6.75@6.80; city refined do. 7¼@7¾c.; Beef Hams, $21.50@22; smoked beef, 14@16c., sweet pickled hams, 11@12c.; as to averages; city family beef, $9.50@10 ₱ bar. City Tallow in hogsheads, 3⅝@3¾c.

POULTRY.—We quote live fowls 13¼@14c.; live springers, 18@20c. as to size; Dressed chickens, 14@15c.; dressed spring chickens, 20@25c.

BUTTER.—We quote creamery fancy, 21c.; do. fair to choice, 17@20c.; creamery prints, 24c.; do. fair to prime, 20@25½c.

EGGS.—Sales of Penna. and near-by fresh, 15@15½c. Western fancy 15c.

CHEESE.—We quote New York full-cream fancy, 10½c.; do. do. prime to choice 9½@10c.; Ohio flats, fancy 8¾@9c., Pennsylvania, part skims, 3@5c., and full skims, 1@

REFINED SUGARS.—Powdered, 6 1-16@6 3-16c.; granulated, 6@6 1-16c.; Crown A. 6c.; crystal A, 5⅞c.; confectioner's A. 5 9-16c.

COTTON.—10⅞c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $15.50@16; do., fair to good, $13.50@14.50; Rye Straw, $12.50 for straight without wood.

FEED.—We quote Winter Bran at $15.50@16.

PETROLEUM.—6¼c. for 70 Abel test in barrels, and 8⅜c. for 110 test in plain cases.

WANAMAKER'S

PHILADELPHIA, Monday, July 25th, 1887.

Store closed at 1 P. M. on Saturdays during the Summer.

White Flannel Sailor Suits, 4 to 11 years, $6.50; same, Norfolk, $8. 12 to 16 year Norfolks, extra sizes, $10. Odd Trousers, 4 to 16 years, $2 and $2.50.

Plenty of other cool, comfortable things for boys' hot-weather wear.

Odd Trousers for rough and for nice.

For $16 an English Serge Sack Suit to order. Fitted with as much care as if the price were double. Better charge you very little for cutters' and makers' services than let them lack work in the between seasons.

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White Turkish Toweling—for Bathing Robes. 60 inch, 75c. a yard; 68 inch, 85c. and $1.10.

Turkish Bath Sheets—rough with massed short thread-loops, like the toweling—$2.25 each; linen, $3.50 each.

Oat Meal Bath Towels. Soft but substantial. Suck up water in a sponge-like way. 25x45 inches, 18 cents.

Many kinds of Embroidered Piquês, but not much of any one sort. That's the trouble. The lots are too little to hold the price up.

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Buff were $1.38 to $2.00; Now $1.05 to $1.50.
Some have narrow to match.

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One lot at 25 cents.
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